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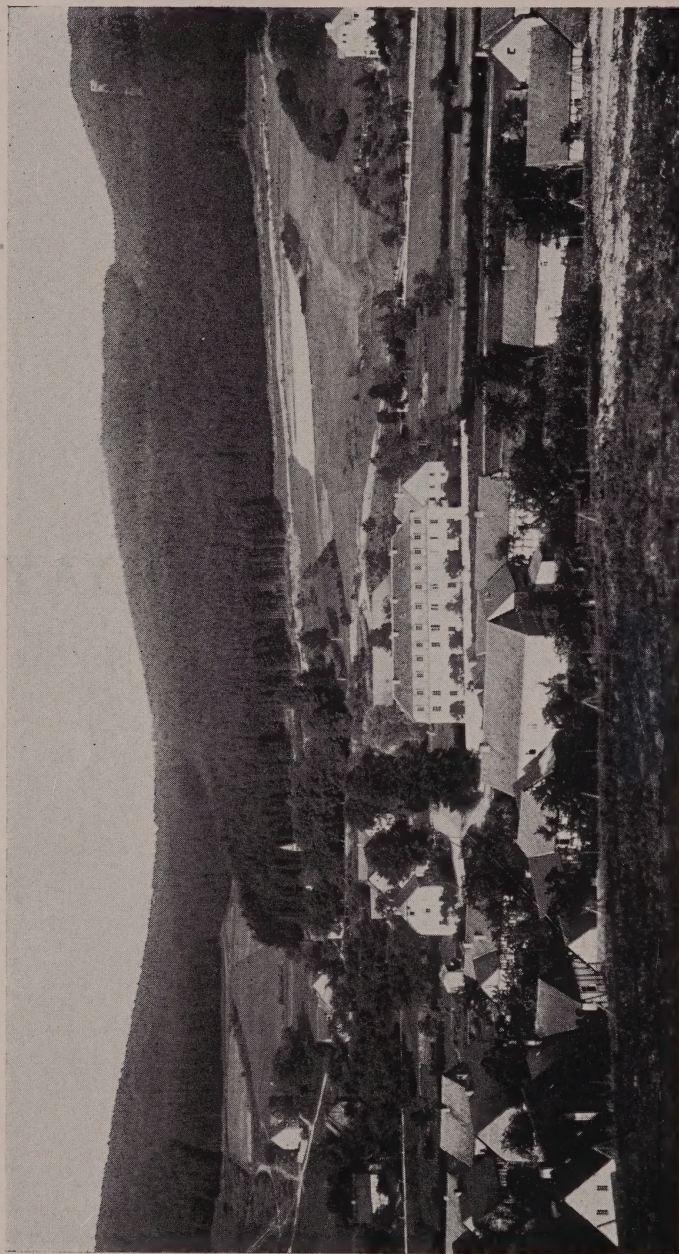


Foto by Erich Nagel

**SCHWARZENAU / EDER**

In the center is the Herrenhaus, right edge parsonage, left center is the church spire



# SCHWARZENAU<sup>c</sup> YESTERDAY AND TODAY

*Where The Brethren Began in Europe*

Told in Picture and Story

By

LAWRENCE W. SHULTZ

*Published by the Author*

at CAMP ALEXANDER MACK

MILFORD, INDIANA

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1954



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*To my good wife  
Cora Winger Shultz  
and to our children  
Ruthanna*

*Betty Marie  
Carl Jean  
Carol Dean*

“SCHWARZENAU—This is a sacred name in Brethren history. All the different bodies of Brethren go back to Schwarzenau. The backward look is valuable for us because it helps us to see the great principles that bind us together. The name thrills us because of the spirit of the eight pious souls who met on the banks of the Eder. Schwarzenau is the official birthplace of Brethren history. The name has become a symbol for *the first great principles upon which our church is founded: the New Testament as our rule of faith and practice, the ordinances as means of grace, no exercise of force in religion, religious freedom even at the cost of suffering, the simple spiritual life, peace according to the spirit and teachings of Jesus*. I hope that some day an artist will paint the picture of Schwarzenau with Mack and his companions at the Eder.” Rufus D. Bowman, in the opening words of the magazine, Schwarzenau Vol. I, July, 1939, published at Bethany Biblical Seminary and edited by Floyd E. Mallott.

(Note—An artist, Medford D. Neher, has painted the scene at the Eder, depicting also the founding of the church and the departure from Europe to America. Panel I “A Mural History of the Church of the Brethren.”)



# Preface

Huettental 11/ Schwarzenau

November 17, 1953

The Eder River gleams in the afternoon sunshine as it swiftly flows eastward toward Kassel and the Fulda which joins with the Werra to form the Weser. These beautiful hills with their clean well-kept fields between the forests of stately pine trees make an inspiring view.

I have just climbed the long way up to Huettental. It has been thrilling to come up here through the warm sunshine and to think of being on the trail where our forefathers walked and talked nearly two hundred fifty years ago. It was here in this community that they studied the Scriptures, prayed together, and founded the Brethren (Bruder Gemeinde) in 1708.

As I write these words I am sitting in the main room of the house where Alexander Mack is said to have lived. The Wilhelm Kassel family (four generations living here) have given me a warm welcome, insisted that I eat with them, and while I write they are looking at the mural picture of the beginnings in Schwarzenau.

Peace Valley is a good name for this quiet serene place. Here with Hochmann of Hochenau, Alexander Mack discussed the Christian way of life. Conclusions formed here have changed and helped form the life thought of many through the years that followed.

These pages with their story and pictures of Schwarzenau, Yesterday and Today, are sent forth in the hope that they may create an interest in the history of the Brethren movement in its beginning. It is desired that the names Schwarzenau and Huettental will become household words among us. Once a college senior asked me who Alexander Mack was. Some people come into Camp Alexander Mack at Milford, Indiana, and wish to meet Mr. Mack thinking that he lives and owns the farm on which it is located. Otho Winger once told me that Schwarzenau was somewhere east of Cologne and that it was difficult to get there. Many of us thought that the Eder flowed into the

Rhine. So we need to know more about the place of our beginning and of the people who founded the church. In order that we may view this Valley of Peace and its people of today many pictures are included.

In addition it is my hope that some additional light and material may here be given about the founder and the origin of the Brethren. It is my hope that some day there will be a volume of research materials prepared that will be Readings in Brethren History for there is much that may be secured in the archives near Schwarzenau, in Berleburg, Laasphe, Buedingen, Krefeld and elsewhere.

Then, too, we are beginning again in Europe since the Second World War to make a testimony for peace and brotherhood. There is much opportunity for that to be done. A brief idea of what may be done in the future is given in the section on "The Needs of the Community." This is looking ahead.

Schwarzenau is symbolic for Brethren. It was the beginning. It stands for a seeking after the good life. It was a haven of refuge for a time as Philadelphia (City of Brotherly Love) was later for religious refugees. Schwarzenau herein is a symbol for those who made the Brethren faith a living reality.

As the Friends or Quakers came to use the word *concern* and the Mennonites the words *testimony* and *witness* here the Brethren came to find their *convictions*. These convictions led them to

Non-resistance—Matt. 5:38, Romans 12:20.

No creed—the New Testament to be the rule for practice.

No formalism—the ordinances to be a means of grace.

Non-litigation—Matthew 18, Matthew 5:39.

Non-conformity—Romans 12:2.

Non-swearing or oath taking—Matthew 5:33-37.

Many times they read and reread Luke 14:28 in which the words "Count the cost" came to mean much to them as they trekked from place to place because of persecution and in many cases as they lost their possessions in doing so.

LAWRENCE W. SHULTZ





Left: Dr. Herman Brunn, of Schriesheim, teacher and historian.

Right: Mr. and Mrs. Erich Nagel of Schwarzenau, teacher and photographer

## Acknowledgments

Many kind friends in Europe and America have made this book possible. To all of them I wish to express my sincere thanks. Special acknowledgment must be made to the following individuals:

M. R. Zigler, of Geneva, who encouraged me to make this study and has given valuable information and help.

Herr Erich Nagel of Schwarzenau for his very valuable contribution of pictures of the Eder Valley, Schwarzenau, other places, and people of today.

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Prince Wilhelm furnished the picture of Count Heinrich Albrecht on page 25.

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To the Brethren Service Staff at Kassel, especially Galen Weaver and June Replogle, for their helpful cooperation in typing, transportation, and interpreting during these days of November, 1953.

To Don Snider, Dave Briggs, Geraldine Lininger, J. Henry Long, and Wilbur Mullen for use of pictures taken by them.

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Above: The bridge in Schwarzenau. Traditional site of the first baptisms.  
Below: The Eder valley and some Schwarzenau geese.



# Introduction

Schwarzenau, a "Village of Refuge" through the centuries, is located on the Eder River in Germany. This community is a part of a larger area of Germany where there was an expression of religious liberty about the year 1700. The ruling prince offered shelter for those who found it necessary to leave their communities in order to express their religious beliefs. Truth seekers came from many different countries and religious experiences. So many small groups maintaining their own faith created a situation that made it impossible to organize a community church at Schwarzenau until 1860.

Refugees were given a small area of land on which could be built a small house. In the mountain above Schwarzenau in a thick forest was established another little village called Huetten-tal in a valley by the same name. This valley is sometimes called "Peace Valley." In this village eight people decided that there had to be a new fellowship to meet their needs. In the year 1708 this group formed the society of Brethren.

Over the years different interested persons have interpreted these beginnings. Efforts have been made to make these findings available and to interpret the message of these founders which they discovered through the sufferings as refugees.

I have known L. W. Shultz, the author of this volume, since the year 1920. Through this entire period, he has dedicated his life to the task of Christian education not only within the Church of the Brethren of which he is a member but also in interdenominational areas. He has served as professor in this field at Manchester College. He has been called by his church to serve on many national boards and committees. It has been his firm belief that the theory of Christian education must be put into practice and that this is a part of Christian education within the Christian enterprise.

He pioneered in the promotion of Vacation Bible Schools, youth conferences and camps for all ages. The purpose of these movements was considered by him to be a means of training for leadership in local churches and to create a movement to bring

peace upon the earth. Professor Shultz has collected a large amount of historical materials and has in many ways made available his findings, for the educational program of the Church of the Brethren. During the past several years he has made seven visits to the birthplace of the Brethren in Schwarzenau. Because of the intensive study he has made he has been able to select vital points of interest which have added much to the fragmentary historical sketch regarding the founding of the Brethren. In 1953 he wrote the account to accompany a mural history of the Brethren.

He has prepared this material in a new form designed to be valuable to all the members of the Brethren old and young. It is impossible for any society of people to really enjoy a rich fellowship without knowing its history and the purpose of its founding.

This volume comes into existence at a time in the world's history when every group of people should study their background and reinterpret their message.

M. R. ZIGLER  
Schwarzenau  
January 21st  
1954

## Part I—The Valley and the County

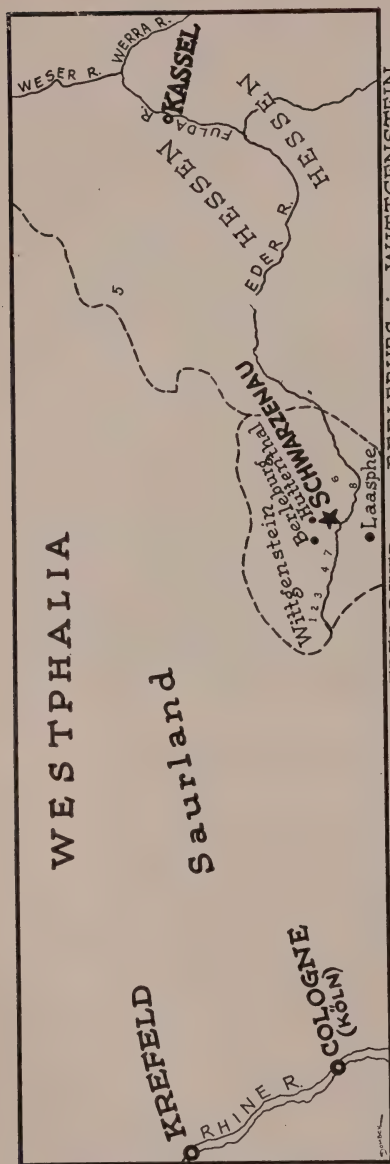


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### THE BEAUTIFUL EDER VALLEY

Southern Westphalia is a beautiful country of hills and valleys. In the west from the ridge there flow the rivers to the Rhine through the Ruhr industrial area of Germany. In the southwest out of these same hills from a little height known as the Ederkopf or Ederhead flows the Eder. It meanders north, northeast, then south, and southeast flowing through County Wittgenstein into Hessen. This river does not form a wide valley. From its banks may be seen some delightfully charming scenes of meadows, forests, and plots of farmland. Every few miles as one goes along the road up the valley he comes upon some villages that have names that sound like the long ago when they were named after fields and houses and castles.





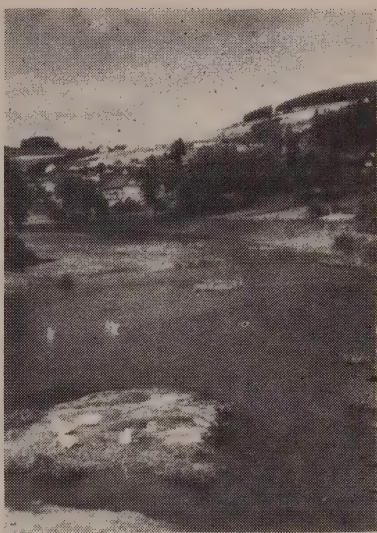
LOCATION of SCHWARZENAU on the EDER RIVER near BERLEBURG, in WITTGENSTEIN, GERMANY. In 1708 it was in HESSEN. Now it is in WESTPHALIA.

Along the Eder are small rural villages—

1. Erndtebruck
2. Birkelbach
3. Aue
4. Raumland
5. In Hessen—Korbach
6. Elsoff
7. Dotzlar and Arfeld
8. Beddelhausen



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**Left: The beautiful Eder valley from above Schwarzenau**

**Right: The Eder flows rather swiftly through Schwarzenau**

The Eder is not a large river although at one place after it leaves the county of Wittgenstein it is wide and forms a long lake known as the Edersee or Eder Lake. After leaving Wittgenstein near the village of Beddelhausen the Eder flows through Hessen in an easterly direction to join the Fulda which after passing through Kassel joins the Werra to form the Weser which empties into the North Sea at Bremerhaven.

Along the Eder are many villages in Wittgenstein. In the west the first is Erndtebruck. In the old days this town was the main route of trade from Hessen to Cologne. To protect this route the counts of Wittgenstein built a strong castle. Today it is a railroad center with lines crossing from Siegen to Marburg and from Frankenberg to Hagen.

In order, as we go along down the river, we come to Birkelbach with its large sawmill, Aue with a factory, Berghausen, and then Raumland. Raumland is very old. In 802 it was called Rumlinge. It is the site of the old mother church of the Eder district in Wittgenstein and tradition says that St. Boni-



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A view of the old Raumländ church

face built the first church there. Another church at Elsoff is where Schwarzenau people went for many years.

Below Raumländ are Dotzler and Arfeld. Arfeld had a name already in 800. It has two wood factories. Then comes Schwarzenau and just before the Eder flows out of Wittgen-



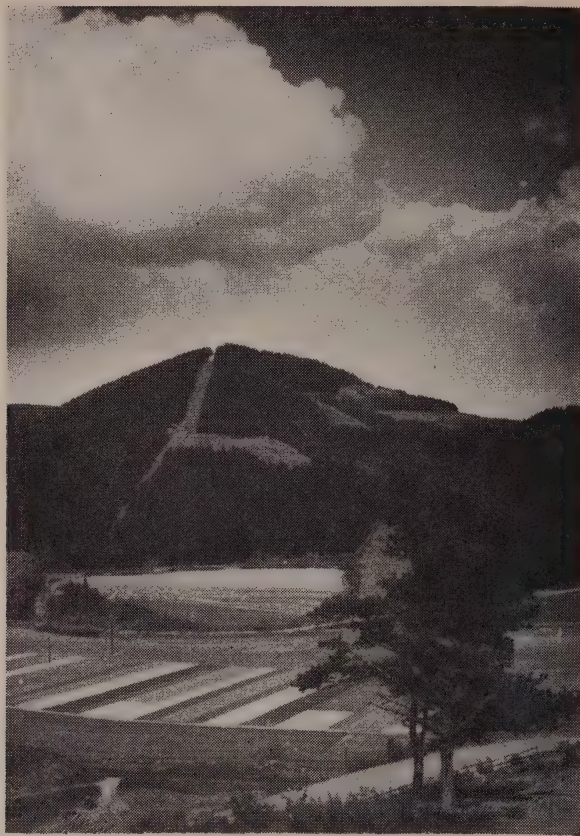


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**From the Roth southward across the Eder are the railroad station  
and the station hotel (Bahnhof Gasthaus)**

stein there is the village of Beddelhausen which is three kilometers from Schwarzenau, 2.6 miles.

The Eder is a name important to Brethren because into this valley came our forefathers in the first decade of the 1700's and here in this river occurred the first baptisms at the very beginning of the church in 1708. The Eder valley has some of the same natural beauty that is to be found near the homeland of many of the forefathers and it must have given them the desire



Nagel

Highest hill, the Homberg (1900 ft.), rises above the small strips of farm land.

to find similar beauty in the New World as they came later to Pennsylvania.

There are many beautiful hills about Schwarzenau. The highest one is to the east and over it the sun rises in the summertime. This dark green hill is one thousand nine hundred feet high and is known as the Homberg. The forest on it belongs to the Prince Wilhelm zu Sayn-Wittgenstein who lives in



Nagel

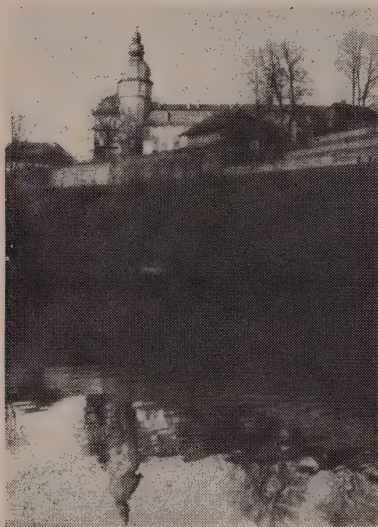
The Sandrucken are hills to the south of Schwarzenau.

Schwarzenau in the Herrenhaus. In this wood you may meet deer and hare as you walk through its dark aisles.

To the north lies the Roth. Roth is an old word for forest. Along this hill as you journey westward you come to a little valley which has come to be known as Huettental for it has two short rows of houses or huts along its western slope. Behind these houses, on an extension of the Roth, is another hill called the Repproth. Formerly it must have been covered with trees also but now it is mainly well-kept fields and wide meadows.

Southward across the Eder are the *Sandrucken* which means sand ridges or backs. Here are fields as well as large forests. It is an inspiring view to stand on the hills to the north and look up and down the Eder valley out over the village of Schwarzenau far below.





The nobility of Wittgenstein built two castles, one at Berleburg, left above, and one at Laasphe at the right.

## THE COUNTY AND COUNTS OF WITTGENSTEIN

During the middle ages all central Europe was under the feudal system. Many small areas were under the rule of dukes, counts, princes, and kings. The small area which surrounds the castles built at Laasphe and Berleburg came to be called Wittgenstein and the princes and counts held the title of Wittgenstein and later as Count or Graf zu Sayn-Wittgenstein-Hohenstein. They have continued to this day with titled nobility holding interests in the community.

Prior to 1815 Wittgenstein was a part of Hesse-Kassel with Kassel as its capital but in the Congress of Vienna in 1815 this county became a part of Westphalia of which it is now the southernmost area.

Some of the earlier counts that ruled in Wittgenstein were:

Werner I, 1174-1201

Salentin von Sayn, 1358-1386

Eberhard, 1469-1495

Ludwig the Older, 1558-1603

Siegfried II, 1238-1277

Johannes III, 1382-1412

Wilhelm I, 1494-1558

Johannes VIII, 1634-1657

One that interests us most is Heinrich Albrecht born 1658 and died 1723. He ruled from 1698 till his death. He was the son of Gustav Otto who ruled from 1683-1698. Heinrich was the oldest of thirteen children. He was a man with a good heart and much affected by the religious enthusiasm of that time. He opened his country to all persons who had to leave their homes because of their belief. During his rule Mack and others came to this refuge and the Brethren organization began. He was not an effective ruler so for some years his brother August David, 1663-1735, ruled with him. After August David his son Friedrich, 1708-1755, ruled.



Count Heinrich Albrecht (1658-1723)



Shultz

Left: He befriended Alexander Mack in 1706, Schwarzenau and Huettental became known as Peace Valley.

Right: Main entrance to the Herrenhaus. Inside the door to the left is an inscription telling of the founding of the Gemeinde of Bruder.



Nagel

Berleburg castle from the front main court. An orphanage is now occupying the section to the left of the center.

Though Heinrich Albrecht married three times he left no heirs. His wives were Sophie Julianne of Lippe Bisterfeld a very religious woman whom he married in 1694. In 1705 he married Sophie Wilhelmine, Countess zu Wittgenstein-Homburg and in 1712 Sophie Florentine the sister of the religious Count Casimir of Wittgenstein. She outlived Heinrich and made her home at the Herrenhaus in Schwarzenau.

Of Count Casimir 1687-1741, it is said that "He gave many rules for the life of his people. He helped much in the promotion of schools. He was inclined to Pietism and opened his country for all peoples who were persecuted because of religious belief."

Many of these men were called to prominent positions in the state. They had their homes in the castles at Berleburg and Laasphe. The count who would be ruling today was lost in World War II and his wife and children are at Berleburg.





Schlosz main castle. A beautiful view of the Laasphe home of the counts.

The dates of some of the earlier places are: Laasphe, 780; Raumland, 802; Schwarzenau, Elsoff, Beddelhausen, 1059; Schlosz Wittgenstein, 1124; Erndtebruck, 1256; Berleburg, 1258.

There are rather distinct periods to be found in the names of places in Wittgenstein and other parts of Germany. These names disclose the tribal influence that was strong during the period.

The *Celtic* period to about 450 gave names ending in -lar, -fe, and -ingen. Today we have Dotzlar, Fritzlar, Laasphe, Elsoff, and Raumlingen (Raumland).

The *Frankish* Period, 450-900, brought the name endings, -hausen, -bach, -feld, and -bruck. Names of places near Schwarzenau include Beddelhausen, Arfeld, Korbach and Erndtebruck.

The third was the *Saxon* period, 900-1200. In it came the name endings -burg and -stein. Berleburg, Wittgenstein.

## Part II—Schwarzenau of Yesterday



Long

Village limits coming from the east

### A BRIEF HISTORY OF SCHWARZENAU

The name, Schwarzenau, where the Brethren began in Europe was first mentioned in the year 1059. It was then not a village but the seat or home of a nobleman. Later about his home there grew up the village which has continued to this day. In those days there was only the Catholic church. In the year 1059 the ruling Archbishop of Mainz gave permission for masses to be held here and for babies to be baptized. This ruling was made because for many, many miles about Schwarzenau there was no church. A priest came to care for these services. The community suffered much from the plagues that occurred in the period 1100-1300; therefore the place is not mentioned again for some time.

Sometime between 1550 and 1600 the Count of Wittgenstein built a beautiful summer residence on the Eder River. It became known as "the Herrenhaus." It is near the Eder and

about it is a beautiful park. It was to be used as a residence for the widows of the counts of the house of Wittgenstein. This building had been of great importance to the village and the community.

The Counts of Wittgenstein joined the Protestant movement. In this way the community about Schwarzenau came into the reform movement. The ruling count issued a call for all the people to lead Christian lives, to read their Bibles, and not to forget to pray. They were instructed to attend Sunday church services and to do their work well. This community became an ideal spot for many people to come who could no longer submit to a very formal religion that did not satisfy their religious longings. Some of the followers of Calvin came here to find a safe retreat. The village grew—a mill, a drug laboratory, a forester's home, and some farm homes were built.

There were two migrations of people that brought an increase to the number of residents in Schwarzenau. The first was the coming of the Huguenots from France in the latter part of the 17th century. The second group were from the Pietists or kindred groups seeking a refuge for freedom of worship. They came at the beginning of the 18th century during the years 1700-1720. These had left their homes in France and Germany because they were persecuted on account of their religious faith and had to leave to save their lives and liberty.

The French Huguenots had suffered great loss by death in the massacre of St. Bartholomew's night in Paris in 1572. In 1685 an order known as the Edict of Nantes (1598) was revoked and all Huguenots had to leave France. At this time the Countess of Wittgenstein was a descendant of a very prominent Huguenot—Peter de la Place who had been killed on St. Bartholomew night. She persuaded her husband to invite some of these refugees to come to his county. As a result about forty Huguenot families came. At first these people had to live in the Herrenhaus because there was not enough room elsewhere. Gradually they built homes and even today there are French names still to be found in the community—Frank, Renno, and others. These people helped the community for there were teachers, doctors, weavers, and theologians among them. It is said that they introduced weaving as an industry to the community. This art is still practiced here. They helped each other



to make a living in their new home for they soon found that they could not return to their homes in France. The count also gave them land on which to build and cultivate crops. So these good people gave a very important religious tone to the community before our church ancestors came.

From 1618-1648 there had been a very unhappy time in Europe. This period was called the Thirty Years War. It was mainly over religion and left deep scars. Many areas were almost without people and much property was lost. The peace of 1648 known as the Peace Treaty of Westphalia had recognized three religious groups—the Catholic, the Lutheran, and the Reformed. Over much of Europe there was much dissatisfaction with the various state church practices for each separate political unit could have its own type of faith. Sometimes with the change of rulers there came a change of religion. There arose during the seventy years following the treaty a group of people known as Pietists. They were seeking to know and practice the way of life as Christ taught it and wanted to make their faith a matter of daily living and not just a creed to be recited. They felt that the church of the day was not spiritual and they called men to repentance and complete surrender to Christ. They taught that rites and ordinances were not enough to make one a Christian but it was all of life as one lived it day by day that determined whether one was Christian or not. They met in small groups for prayer and study of the Scriptures.

From the many troubled spots over Europe there came to Schwarzenau during the early years of the 18th century many of these religious refugees. The Counts of Wittgenstein tolerated the Pietistic group and since each count could determine what faith should be held in his area Wittgenstein like Pennsylvania and Rhode Island in America came to be a haven of refuge for those who were persecuted because of their religious belief. They came from Switzerland, Holland, as well as France and Germany. They would pay obedience to only one Lord—the Lord Jesus Christ. Here in Schwarzenau they found peace and quiet and they came to call it the "Valley of Peace." In an old book at the parsonage (Pfarrhaus) may be found these words about it: "A gathering place of sincere Christian life. In that time there was probably no other spot

at which at one time there was so much love to our Lord, so much self-denial, and so much prayer and Bible study, and seldom have there been places like that. Heaven was open above this village and the Lord's angels went up and down."

Among those who came to Schwarzenau were Alexander Mack and Hochmann of Hochenau. They led in many discussions over the matter of relationship to the established church and Christianity of the day. In many things they agreed but Hochmann would not go along in the founding of a new church. Alexander Mack with seven others after much study and prayer, came to the conclusion that they must form a new organization. In 1708 the Brethren began with these eight people being initiated into the church by trine immersion in the river Eder. They held to three main tenets of faith—that there should be *no force* in religion; that rites and ceremonies as *ordinances* of the church were *means of grace* for the believer, and that there should be *no formal creed* but that *the New Testament should be studied and made a rule of practice for living*. By no force in religion they were refusing to use infant baptism and to accept a religion imposed by the state.

For ten years the group continued to study and teach and they attracted many others to join them. Then came other groups into the valley that brought much sorrow and discord. They were enthusiasts and some were known as Inspirationists since they claimed that God was speaking through them. One group taught the immediate return of Christ to the earth. So much discord arose and the count could not longer hold his county open because of pressure from within and without so that in 1720 the Brethren group left Schwarzenau for East Frriesland in Germany. From Krefeld in 1719 a group of Brethren went to America and settled at Germantown near Philadelphia. They went under the leadership of Peter Becker. Alexander Mack and his group followed in 1729 and thus nearly all the Brethren came to the New World.

Schwarzenau felt a distinct loss when these people left. The confusion grew among the enthusiasts that were there, and the count refused to be a part of them.

About the middle of the 1800's there was a revival of interest and for the first time a church house was built. This was in 1860 and in the year before that a school house was erected.

The church congregation became a part of the Evangelical Reformed church. They employed a pastor and spiritual life was renewed. During the years since then this has been the church of the community to which most of the people adhere. It is said that especially during the last 25 years has the spiritual life been growing. People there remembered that in the past they had opposed pressure from the state. They still believe that it is better to obey God rather than man.

At the end of World War II the community had to stand a very severe test when their holdings and savings were swept away and when their community had to accept many refugees as their quota. Their population increased fifty per cent suddenly. Again the Herrenhaus was filled with refugees and many homes had to take in the homeless. During these days of strain, 1946-1950, the community was thrilled when aid came from the Brethren in America who remembered their old home in Europe and sent food and clothing for the unfortunate ones there. The church and community were deeply grateful for this help from the descendants of those who had gone away in 1720. They desire to continue that fellowship which these gifts renewed.



Nagel

Looking toward Huetental from the Schwarzenau lumberyard.



## THE BEGINNINGS IN SCHWARZENAU

The Brethren began in Schwarzenau. They had come from many communities in Germany, Holland, and Switzerland to County Wittgenstein seeking freedom. Over much of central Europe there was a great stirring of spiritual interest and revival. Many were persecuted because they would not adhere to the established church. In order to believe and practice what they wished in their Christian life, they left parents, friends, and homes. They went out to seek a place of freedom to worship as they wished. For many years, 1685-1720, Schwarzenau was such a refuge that it became known far and wide just as Pennsylvania in America became known as a place of religious liberty.

Alexander Mack came from Schriesheim near Heidelberg in 1706. With others he made a careful study of the Scriptures, especially the New Testament. Alexander Mack, Junior, writes about these days—"Although Land Wittgenstein was a very poor and austere country, many people of different backgrounds went there so that at last the little community of Schwarzenau assumed great importance and became well-known in the course of a few years. All the refugees that came were called "Pietists" although they differed much in their thinking, manners, and customs. Among themselves they called each other "Brothers." By studying the way of the early church they longed for a true interpretation of the teaching of Jesus Christ and its real value. They realized that the individual must be obedient toward God if God would bless him. This belief revealed to them the meaning of baptism. For them baptism was a gate and the only way through which an individual could become a member of the congregation for which they were all longing. The concepts of baptism varied so much that there was confusion about it for they were seeking for the one way. Finally in 1708 eight persons decided to form an organization based on the basic belief that the individual can only live in the faith of God if he has a good conscience. They were willing to "Count the Cost" and take the yoke of Christ upon them." (Luke 14:28)



Panel One of the mural history of the Brethren tells the story of the years in Germany. To the left Alexander Mack and seven others study and decide to build a new church. To the right of center Mack is baptizing a man who has just baptized him. To the right persecution has driven the Brethren to leave for America in two ships ten years apart—1719 and 1729.

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"These eight persons were the following: five brothers, George Grebi from Hessen-Cassel; Lucas Vetter also from Land Hessen; Alexander Mack, of Schriesheim, Palatinate, which is located between Mannheim and Heidelberg; Andreas Boney, of Basle, Switzerland; Johannes Kipping of Bureit, Wurttemberg; and three sisters Johanna Noethiger or Boney; Anna Margeretha Mack, and Johanna Kipping.

"One morning, when the sun had just risen above the horizon, they went down to the river Eder. They drew lots in order to select one person amongst them who would administer the ceremony of baptism in the flowing waters of the river for the first time in the history of their congregation. He who was baptized first, baptized the one who had baptized him, and thereupon he also baptized the other three brothers and sisters. And so all eight were baptized in the early morning hour. This was accomplished in the above named year, 1708, but of the month of the year, or the day of the month or the week they have left no account." (After being baptized first, Mack administered the rite to the others.)

In the ten years that followed this beginning, the fellowship grew and branch churches were formed at Marienborn (soon after 1708) in upper Hessen and at Epstein. Later because of persecution many of the people moved to Creyfeldt (1715) where there was also freedom of worship. Here were Johannes Naas, Christian Libe, Stephen Koch, and Peter Becker. At this city there were many Mennonites also, and in their meeting house the Brethren held services. It may have been that the Brethren were contacted by William Penn on some of his tours of the mainland and given an invitation to come to the new land in America. At any rate when there was dissension among the group at Creyfeldt a large number of them followed Peter Becker to Germantown in 1719. The disagreements arose over the questions of founding a separate church outside of the regular church and whether a member could marry outside of the fellowship.





Fotos by Nagel

Above: Huettental and fields of rye in shocks from the Roth.

Below: The house where Alexander Mack is said to have lived in Huettental.

ALEXANDER MACK, THE FOUNDER, 1679-1735

Schriesheim 1679

Schwarzenau 1706

Westervain 1720

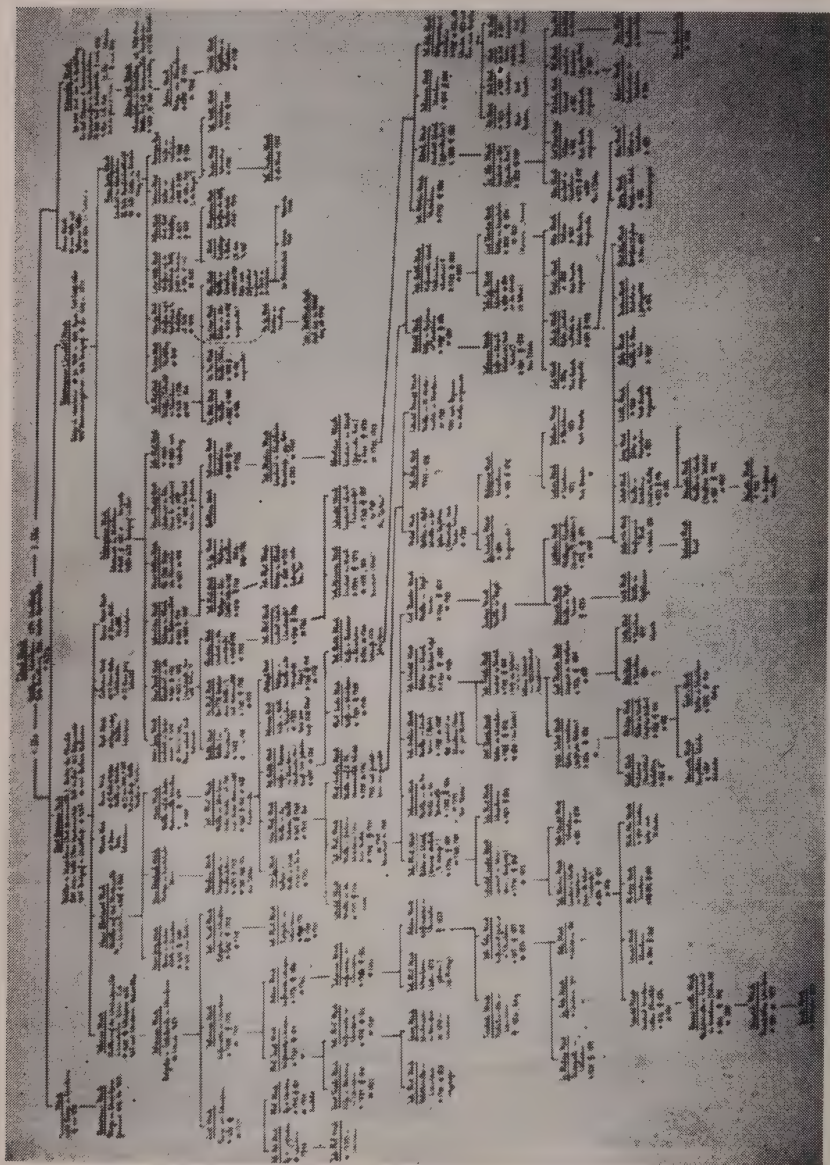
Germantown 1729

*(This story of the life of Alexander Mack has been written by Dr. Hermann Brunn of Schriesheim who, at the suggestion of M. R. Zigler, made several studies from the local records. April 9, 1952)*

From Heidelberg it is a ten minutes' trip to Schriesheim. The place, now 6000, is situated at the border of the Odenwald hills at the entrance of a valley about ten miles wide, which is flanked by the ruins of old Strahlenburg Castle. But you will be disappointed, if you ask the natives for any information about Alexander Mack. If you are so lucky as to be understood, they will shake their heads: 'Alexander Mack? There is nobody around here with this name!' For usually nobody in Schriesheim knows the story of the founder of the Brethren.

This story is deeply buried in old papers and documents. Alexander Mack did not differ in any way from his fellow-citizens most of the time he lived here, and the tale of his university education and of his brother being a general in the German army is only an imagination of some of his biographers. The actual fact is that he was a young miller like many others until he came in contact with pietistic circles. So you'll find here nothing peculiarly interesting about him. And yet we can tell some facts to light up the darkness about the origin of Alexander Mack, about his youth, and the people around him.

Along the Schriesheim creek always have been lined up a row of water mills. About 1560 a certain Ebert Mack bought one of them and became the ancestor of a widespread miller dynasty in Schriesheim and the environments. One of his grandsons, George Mack (1611-88), lost his mill by fire during the cruel Thirty Years War and turned to agriculture. He became sheriff and tax-collector, a well-to-do man who could give each of his seven sons a rather good education. Three of them found a job in the Heidelberg administration, another began to study theology (but died in the age of 23), two became craftsmen at Weinheim. The eldest son learned the milling



A Mack family genealogy with descendants of Ebert Mack has been prepared by Dr. Hermann Brunn of Schriesheim, the birthplace of Alexander Mack. Mack's name with those of his three sons is shown to the upper right. A vacant space is below them because they came to America in 1729. For the descendants of Alexander Mack see Ankrum's "Alexander Mack, the Tunker, and Descendants, 1943. All Brethren groups have descendants of Alexander Mack today.





Above: Schriesheim, the birthplace of Alexander Mack lies at the edge of the Neckar plain at the foot of the Odenwald hills.

At left: Bergstrasse in Schriesheim.

trade, because his father probably hoped to build his mill anew. But this hope never materialized, so the young miller took over the management of the family farm, waiting for a chance to buy a mill. This young miller, Johann Philipp Mack (1636-1706) was the father of Alexander.

Johann Philipp Mack married Christina Phillbrunn in 1664, a daughter of Jacob Phillbrunn, postmaster at Neckarhausen, three miles from Schriesheim. Having been married for 15 years he got a chance to buy one of the mills in Schriesheim valley (June 24, 1679), and a few weeks after that (July 27) Mrs. Mack gave birth to a son, her eighth child. They baptized him with the name of his uncle, postmaster Alexander Phillbrunn at Neckarhausen.

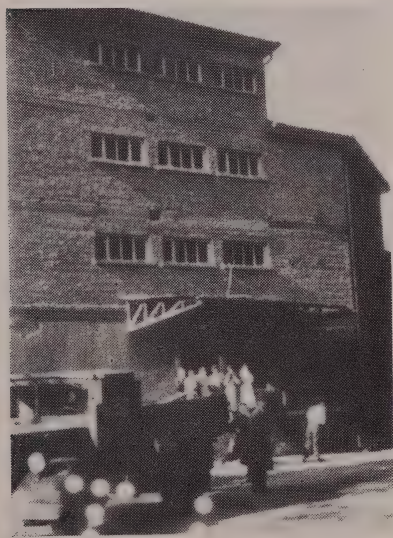
Let's have a look at the people around young Alexander. There was the father, a rather well-bred man, perhaps a little too scrupulous and not tough enough to be successful in business. The mill was the only object he could acquire during his life due to his inheritance after the death of his parents-in-law. He was well esteemed in the community, became a member of the local council and, on account of his pious way of life, church senior.

Alexander was the youngest of the miller's four sons. The two elder ones learned the milling business in the hope of getting the mill after their father's death. There was no place for one more in the mill and therefore the third son became a baker. He was a rough and brutal fellow and father Mack often called him "a cursed child." The death of the eldest brother in 1689 (aged 24) greatly influenced the future of little Alexander: he became a miller. It may be possible that up to that time his father had in mind to send him to the Heidelberg Neckar School, a college which was administered by one of his uncles, but we have no real proofs for this guess. The fact is that after 1689 the professional career of Alexander Mack was decided.

During the nineties "Sander" Mack—as the full name usually is abbreviated here—got more and more acquainted with his trade. It was a hard work for the young man and his brother Jacob; their father suffered of podagra. On January 18, 1701, Alexander married Margaretha Kling. Her grandfather had kept a public house here (it still exists in its original form—the Gast Haus Kaiser) and then left Schriesheim for Heidel-



Shultz



Above: In Schriesheim is the Gasthaus Deutscher Kaiser, the home of Margeretha Kling the wife of Alexander Mack (M. R. Zigler and Galen Weaver standing by the car.)

At left: The remodeled mill at Schriesheim now operated by Peter Merkel. Alexander Mack was born here, July 27, 1679.



berg, where later on he became mayor of the town. A son of his remained at Schriesheim to manage the possessions there. This was Velten Kling, father-in-law of Alexander Mack. Like Alexander's father he was a member of the local council as well as church senior. But he was more severe and intolerant, a real orthodox Calvinist. He also was on good terms with the Schriesheim parson, Ludwig Philipp Agricola, whose wife was the godmother of his younger daughter.

One year after Alexander's wedding his mother died, and his father, having been sickly for about ten years, on that event transferred all his possessions to his four children still alive. The document of it still exists in a large leather-bound volume of Local Council protocols: "Having reached a high age by the will of Almighty God, not daring to continue to keep up the household as a widower with the servants in those troublesome times, I made up my mind to transfer all my goods to my children. . . . They shall be peaceful to one another, there being two in the mill, Jacob and Alexander . . .," etc. We feel father Mack's uneasiness from these admonitions to peace and harmony and it seems that he was doubtful about their success. The brothers and the sister were not on good terms with one another, especially after Alexander's departure.

I could not find any note or sign for the beginning of Alexander Mack's religious inspirations, but we know that about 1705 he came to know the pietist, Hochmann, at Marienborn. Certainly Mack had been acquainted with him at Mannheim, where the Schriesheim millers used to deliver their flour. There is no doubt that the sale of his share of the mill to his brother Jacob (1706, March 5) is related already to his religious activity. In the contract of sale he reserved for himself only a kitchen and a great room for ten years. This clause gives full evidence that he knew in advance that he was not going to end his life in the valley of his youth. The room, however, which he had reserved, was for the purpose of the meetings, which in 1706, led many followers of Hochmann from Mannheim and Heidelberg to the lonely mill in the Schriesheim valley. For the old, sickly father Mack the activities of his favorite son were too depressing and he died on June 2, 1706. Many friends of the family regarded Alexander as the cause of his father's death and denounced him at the very moment when Hochmann

himself joined a meeting in the mill. The government tried to arrest them, but all escaped (1706, August).

In all these questions Alexander Mack was well assisted by his father-in-law, Velten Kling. His being a church senior did not prevent him from giving active support to the "inspired," he even joined their meetings. He was no longer satisfied by the dry and rigid formalism of orthodox Calvinism, and among these men found a real living piety based on free will. That may have been the reason for his conversion.

The events in August 1706, were followed by a government decree against the pietists (1706, Sept. 14) which threatened with hard punishment any found in a meeting. Now Alexander Mack had to make a decision, and he took the side of his religious conviction. In October, 1706, he sold all his goods and then left Schriesheim with his wife and his two little sons, Johann Valentin (born 1701, Nov. 13) and Johannes (1703, April 19). He settled down at Schwarzenau, where pietism was tolerated. There it was where he formulated the rites and ordinances which distinguished the religious style of his followers from other congregations. But again in 1720 he was banished by the suspicion of the local authorities, and after some more years in Friesland he finally found real tolerance for his conviction in the New World, 1729.

Velten Kling, who had remained at Schriesheim, continued his striving for pietism. He was forced to resign his church office (1706) "because of the so-called pietistery," as the church protocol reports, and fell out with the parson. He further on arranged meetings in a small circle until he was arrested in 1708. But after some weeks he was again set free and even kept his office in the local council until his death in 1714. Half of his house came to Alexander Mack, who sold it (living in Friesland) in 1727 for 400 florins.

The Mack mill, the birth-house of Alexander Mack, was sold by his brother in 1712. Later on, between 1770 and 1774 it was re-built from top to bottom. Some years ago it was developed to a small modern factory which bears only little resemblance to the old water-mill. What you will find nowadays as well as in former times is the lovely site of his place surrounded by brook, meadows and woods, where Alexander Mack spent his youth.



From his Schriesheim mill home (above) Alexander Mack came to Huettental above Schwarzenau in 1706. Large building below is pointed out as his home, 1706-1720.





## HISTORIC SCHWARZENAU—THE EARLY HISTORY OF THE BRETHREN IN EUROPE

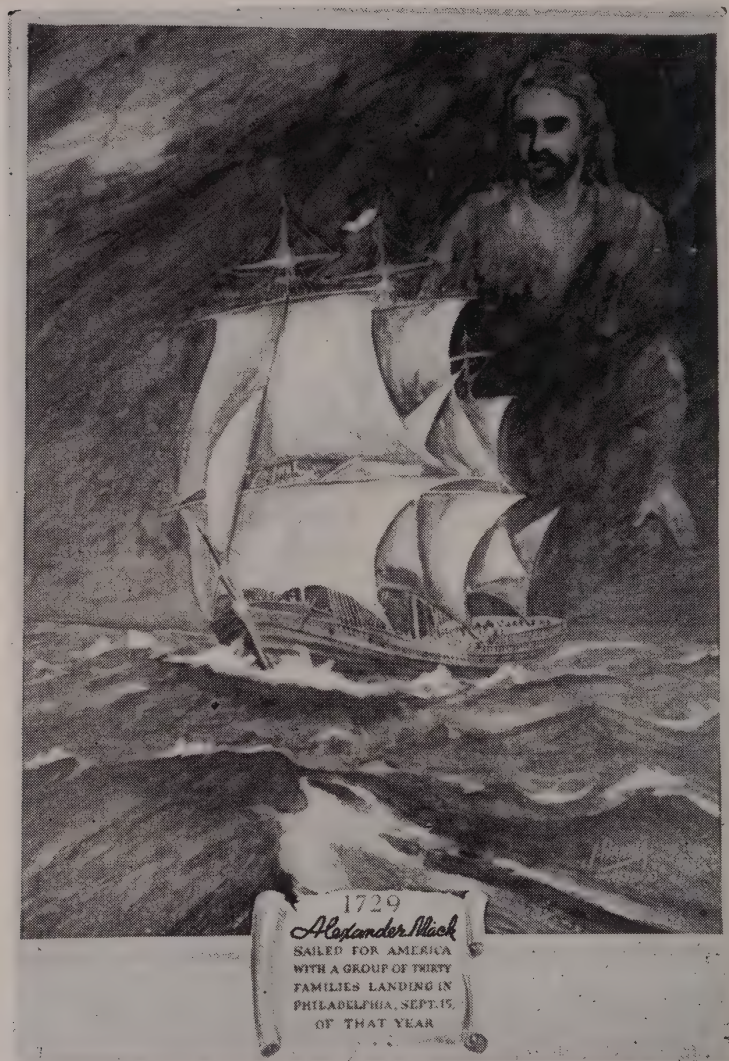
*(From a paper read by Dr. Heinz Renkewitz at the dedication of the Brethren Fellowship House in Kassel, Germany, December 13, 1953  
Used by permission.)*

### 1.) *Pietism.*

The early history of the church of the Brethren is connected with the revival movement of Pietism in Germany. Philipp Jakob Spener, a pastor in Frankfort on the Main, began to have Bible study within small circles of laymen in his congregation ("collegia pietatis") in 1670. Other pastors followed this example.

Spiritual power was especially given to August Hermann Francke while a pastor in Lueneburg near Hamburg. After preparing a sermon upon John 20, 31 he felt that he lacked real life through faith. He fell upon his knees and prayed to the Lord in whom he did not believe. And in his words, as one turns one's hand, so he became a believer, a Christian with real faith, out of an unbeliever. This happened in 1687, and marks the actual birth of Pietism. Later Francke established the famous "Franckesche Stiftung" (a home for orphans, poor children, and young noblemen) at Halle in the Saale; the Danish-Hallische mission station in East India; the Canstein Bible Society; and a center for ecumenical contact throughout all Europe including Russia. (Count Zinzendorf was one of his disciples.)

We must mention a third group within the Pietistic movement: Gottfried Arnold and his followers. Arnold was a professor of church history at Giessen (between Kassel and Frankfurt) and wrote two famous books: "The First Love" ("Die Erste Liebe") concerning early Christendom, 1696; and "Impartial History of the Church and Heretics" ("unparteiische Kirchen—und Ketzerhistory") 1691-1700. He resigned his professorship at Giessen, because of the deep contrast he felt between the "first love" of the ancient Christianity and the church life of his time; he also was influenced by mysticism.



The good ship Allen bringing Alexander Mack and his party to America under the leading of the Spirit of Christ. The artist is J. Hanna.

All three of these men had successors and disciples. We therefore have a great variety of Christian experience in the beginning of eighteenth century. The disciples of Spener and Francke wished to remain within the existing churches; the followers of Gottfried Arnold became very critical of the church constitution, the state church, the division between pastors and laymen, etc. Within this third group itself are many variations; many individualistic persons wished to obtain freedom in church life.

2.) *The spiritual forefathers of the Church of the Brethren.*

One of the third group was a German nobleman: *Ernst Christoph Hochmann* von Hochenau (1670-1721). He was born in Lauenburg on the Elbe in northern Germany, but his family stems from Nuremberg. Following family tradition he began to study law. During this time he experienced a conversion in Halle, perhaps under Francke's influence. He felt himself elected by Jesus Christ to preach the Gospel. He knew that he was saved by Jesus Christ and now must follow. I Peter 2. 9; "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." (RSV.) He was a man without fear and brought this message to all people in Germany from North to South. He was imprisoned about thirty times, once for an entire year in his home town, Nuremberg. He had no profession and spent his whole life as a free and independent preacher of the Gospel, unsupported by any church or organization. He was inspired by a wonderful spirit of love but also by a strong critical spirit against the injustice of many governments of that day. He sought a *new church* filled with the spirit of love, a real fellowship and brotherhood in Christ Jesus without church boundaries and without any kind of organization. He opposed infant baptism and the communion as the churches had it, and favored the Lord's Supper as a love feast and a "spiritual baptism," without external form. He was a mystic and often returned from his pilgrimage for Christ to quiet places for solitude and a life of prayer and meditation.

But he was not alone. He was one outstanding person within a group of disciples and followers in the same spirit. Noblemen, townspeople, farmers, handcraftsmen joined him.



Wherever he evangelized he brought new Christian life which made trouble for the state churches and local government. He was therefore arrested as a revolutionary and expelled from one district to another. No place wanted "citizens" like him. As there existed no religious freedom or human rights in that time in Europe, such people had to seek an asylum elsewhere or to emigrate to a free country, the new world in America. There were some areas of religious liberty in Germany, but only small ones. Germany was split into two hundred or more principalities, each governed by a count or a prince. Some of them had a spirit of tolerance and allowed non-conformists in their territory. They were also interested in attracting good craftsmen and workers for factories which were being built at that time. Sometimes these tolerant rulers were condemned by the high court of the German Federation, but sometimes they maintained their liberal policies.

We know for example three districts of religious freedom in Western Germany:

- 1.) The city of Crefeld on the Rhine River.
- 2.) The country of Wittgenstein with Berleburg and Laasphe.
- 3.) The country of Buedingen with Ronneburg and Marienborn.

These areas became well known to all those people desiring asylum for religious freedom. But the asylum was only for their own persons, when they came they were only allowed to live there peaceable and not to try to make proselytes of the inhabitants. For the most part this was the reason for the "radical" Pietists emigration to America.

But if we speak of the spiritual forefathers of the Brethren we must also mention the small circle of Pietists in different districts of Germany, especially in the Palatinate; i.e., the area of Mannheim and Heidelberg. Hochmann preached here in the first decade of the eighteenth century (1706). Some citizens here were sentenced to hard labor because of their criticism of the authorities of the state and the church. Afterwards they felt outcast and looked for asylum. By this way contact was made between Hochmann and the founder of the Brethren, *Alexander Mack*.

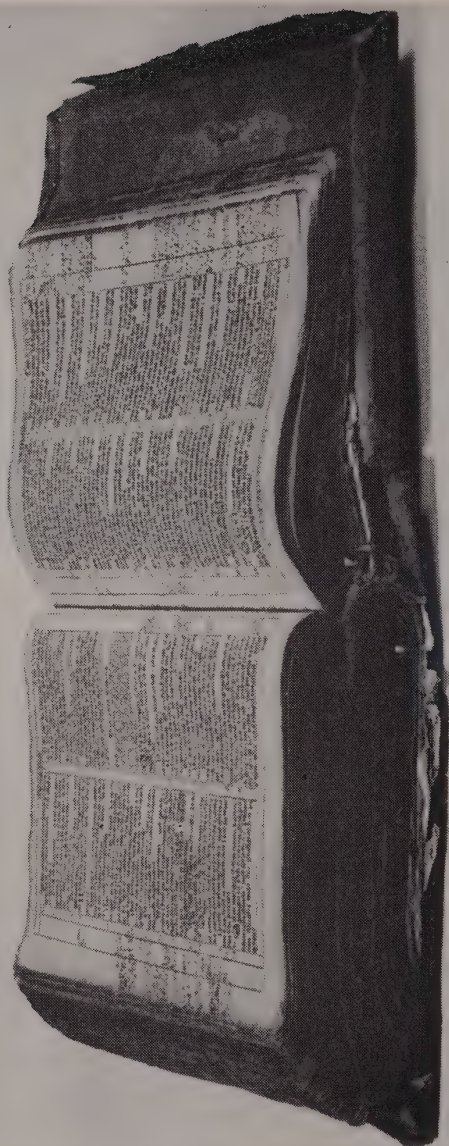
- 3.) *Alexander Mack and the Brethren of Schwarzenau.*



The mill of the valley where Mack was born is now a large flourishing establishment.

Mack was a rich miller in Schriesheim, on the Bergstrasse between Heidelberg and Mannheim. (Together with Dr. M. R. Zigler, we found his birthplace, but the old building is restored and no more in the original condition.) His father-in-law was a highly respected man and elder of the local church. It is not certain how Mack came into contact with Hochmann. Perhaps he met him at another place and invited him to Schwarzenau. There was preaching in the streets and in the houses when Hochmann came! About fifty people came together and under examination said that several hundred were ready to follow the prophet Hochmann. Military aid was ordered but Hochmann and his friend escaped before the soldiers arrived. This happened early in August, 1706.

Not wishing to stay in Schriesheim, Mack went to the county of Marienborn. The small villages of Himbach, Duedelshheim (where Peter Becker was born), Eckartshausen, Bergheim, Rohrbach, and Stockheim became main places of asylum for religious refugees from the Palatinate. Not far away is the famous Ronneburg castle where Hochmann spent some



An old German Bible printed in 1664 found in Huettental and probably used by Alexander Mack. It is opened at the 18th Chapter of Matthew and many notes are along the margins.



Das  
**Neue Testament**  
Unsers Herrn Jesu Christi/  
Verdeutschet durch  
D. Martin Luther.

Adt Churfürstl. Sächsl. Durchl. Befreyung.



Wittenberg /  
Verlags und Drucks Balthasar Christoph Wustis /  
Buch, Druck, und Händlers in Frankfurt am Main.

Im Jahr Christi /

M. DC. LXIV.

Zigler

This old Bible is a translation of Martin Luther into German and printed in 1664. The title page of the New Testament.



time, and where Count Zinzendorf lived when he was expelled from Saxony in 1736. Nearby also is the medieval city of Buedingen with its archives which contain the only known letter in Europe from Alexander Mack.

Alexander Mack gives a report of the further development of this group of Hochmann's friends. The question of baptism was already discussed within that group as early as 1703. After Hochmann had rejected infant baptism, no resolution or decision was made, however. Not until 1708 occurred the very important event in the history of the Brethren. While Hochmann was imprisoned in Nuremberg, the first baptism was held in another district, in the county of Wittgenstein, in Schwarzenau on the Eder. No one knows the exact date and the exact place.

As stated above, that country was for some time an asylum for refugees from France and other parts of Germany. At that time there was no free church, only the state-church and individual dissenters who had religious liberty for themselves, living in the valley of Huts (Huettental). In the village itself we had the "laboratorium," where alchemists worked, and where Hochmann lived when in Schwarzenau, until he built his own hut, "Friedensburg" (castle of peace), where he lived during the last years of his life and where he died in 1721.

Eight persons participated in the first baptism in the Eder: Alexander Mack, Lukas Vetter, Georg Grebi, Johann Kipping, Andreas Bony (from Basel) and the wives of Mack, Bony, Kipping. They were baptized in the spirit of Matthew 28 and Mark 16. 16, "He who believes and is baptized will be saved." They have discussed the question of the necessity of following the Lord's injunction to be baptized upon their faith and particularly by immersion in running water and decided in favor of it. I cannot tell if there was any outside influence on the group. In a contemporary report it states that "two foreign Brethren" had come, but we don't know who is meant by that expression. Hochmann was not present and even afterwards he did not join the group because he was opposed to all forms of church organizations; perhaps he had the impression that this was leading away from the "spirit" towards the "flesh" (church institutionalism). He thought there must be a special "awakening" before anyone may be baptized. But he wished to



continue brotherly contact with his friends.

A little more is known about the branch of the Brethren in the county of Marienborn near Buedingen. Several baptisms were held during 1711, 1712, and 1714. Dr. Zigler and I saw also the place of baptism in the Seeme near the village of Due-delsheim. The best known Brethren here were Johann Naas, and Peter Becker and their wives. Peter Becker was a citizen of Due-delsheim. Alexander Mack was driven out of the county in 1711, after conducting baptisms. But he came again. The treatment of the Brethren was not so rigorous here because some pastors advised the government to treat them kindly.

Pastor Rosa (or Ross) of Due-delsheim has recorded of the baptism of 1711 held in Seeme Creek, given by witnesses: "They kneeled around an oak tree with hands lifted in prayer. The baptizer went into the creek with a stick to measure its depth, afterwards saying, 'come in.' The person to be baptized (the daughter of Eva Elisabeth Hoffmann) entered the water and kneeled, upon which the baptizer began to question her: 'If you are willing to denounce the world and the devil and the things of the flesh, answer with "yes."' She answered 'yes.' He then grasped the tresses of her hair and immersed her three consecutive times under the water, with these words, 'I baptize you in the name of God the Father, the Son and the Holy Spirit!' After this he went with her out of the water, and said: 'Now your spirit and faith are strengthened.' She turned and went to the tree where the other women held a linen cloth, and changed her clothes. All then sang the last verse of the hymn. 'Herr Jesu Christ dich zu uns wend . . .' Afterwards they kissed each other and went to the home of the buttonmaker Martin Lucas." (Heinz Renkewitz, Hochmann von Hochenau, 1935, p. 277, footnote 54).

But when in May, 1714, Johann Naas baptized Gottfried Neumann and Peter Becker and his wife, the Brethren were questioned severally. They were told that they were not allowed to proselyte and to baptize. They must keep silent and have private meetings in their homes, otherwise they would be expelled.

4.) *The Pilgrimage of the Brethren to the new country: America.*

a.) *The Branch in the County of Wittgenstein.*

The 300 separatists in that area had been tolerated by Count Heinrich Albrecht. However his brother-in-law opposed his policy and an assistant of the latter called the separatists the "brood of the devil." An official complaint was made to the highest count of the Empire at Wetzlar. The count of Wittgenstein maintained that he had the right to tolerate such people even though rebaptism was forbidden in the Empire; he held it was a question of freedom of conscience. But it took a long time before the court's decision was made. The charges were rejecting the state church, baptism and communion and holding love feasts. By that time, the Brethren had already left Schwarzenau in the early summer of 1720, some forty families totaling 200 persons. The difficulties in the count's family, also based on the question of tolerance of the Anabaptists, led to the Brethren decision to leave that area. Around 1728 about 110 inhabitants lived in Schwarzenau. (Mack's house was in the possession of Sauer from Laasphe.)

The families went, Alexander Mack among them, to Holland, perhaps to a place called Westervain or to Ruestringen in Western Germany. I wonder why we don't know more about this large group before they left for America in 1729 under the leadership of Mack. The other group had already gone to the new continent in the meantime.

b.) *The Branch in the country of Marienborn:*

This group was smaller than the other. After the fourth baptism was held the Brethren were questioned sharply and were told to leave that area if they were not content to worship privately. It was only a partial religious freedom, with no permission to exercise their religion, or to form a new church. Because of this they decided to leave. A new sect the "Inspired" ("Inspierten"), became very active, and one of the Brethren, Gottfried Neumann, followed that group. As a result of the aggressiveness of the new group, the government issued an order that all those wishing religious freedom and asylum must accept infant baptism, weddings and funerals in the state church and not form new congregations. Non-compliance meant they must leave the county within two months time. (There is a passport for the Anabaptists preserved in the Buedingen archives.)

Eight families, and two single men left by August 31, 1715,



In 1951 Parker Filbrun of Dayton, Ohio, visited Elder Heinz von Becherath head of the Mennonite community in Krefeld, Germany. In this community the Brethren found refuge 1715-1719. Rev. von Becherath took the last pictures of Brahms, the great musician, whose "Lullaby" is well known.

Peter Becker among them. A wealthy farmer of Duedelsheim, he was the only citizen forced to leave. It is possible that Hochmann tried to prevent their expulsion, in any case it was of no avail. These families migrated to Krefeld on the Rhine River. In Krefeld was a large congregation of Mennonites dating from 1600, who had built a new church house for meetings. (It was restored in 1645-46 and is still standing). Likely the contact with the Mennonites was made by Hochmann himself who had already visited the congregation. The Mennonites were confederates of the early Brethren; both stood against all violence or force in question of faith. Two years later, 1717, there is a report of baptism in the Rhine, which is interesting to know. The Brethren had love feasts, communions, and footwashing services in the homes of the Mennonites.

But it was a hard time in Krefeld as disputes and conflicts divided the Brethren and also the Mennonites. Peter Becker said that he had learned peace and love from his spiritual father (Hochmann) but here he heard only quarrels and disputes



[illegible]

The only known signature of Alexander Mack. From a letter to the ruler of Marienborn remonstrating against expulsion of Mack's followers. Written September 25, 1711, signed, Alexander Mack in the spirit of Jesus Christ.

(Nieper p. 127 f.). A main issue was if it is allowed to marry a non-member of the Brethren congregation. *Peter Becker and Johann Naas were not as strict* but the congregation decided otherwise. The division resulted in a group of twenty families under the leadership of Peter Becker emigrating to America in 1719, ten years before Alexander Mack.

5.) *The heritage of the first Brethren.*

a.) We first have to mention the letter of Alexander Mack, of

September 5, 1711, the only contemporary document we have in Germany as far as I know. It is a fine example of Mack's spirit. He intercedes for Eva Elisabeth Hoffmann, a widow whose daughter had been baptized. Mack asked the Count of Marienborn to reconsider the order for the widow's expulsion. Furthermore he gives his own confession of faith, that Christ Jesus is the King of Kings and Lord of Lords who wished that all sinners do penance and be faithful towards him, and must be baptized for their faith in the water. They must try to obey the Lord's commands. Mack states if they are wrong in so believing it must be shown to them through the Holy Bible. If they are persecuted they suffer without complaint for Christ's sake. He does not complain about his expulsion from the county but prays for grace and light from the Lord for the Count and his government. It is a simple letter but an impressive document of Alexander Mack's spirit and zeal.

b.) The second document is the confession of faith (Brumbaugh, pp. 75-88) written by Hochmann in 1702 when he was imprisoned at Detmold. It was taken to Pennsylvania by the Brethren as well as by the Brethren at the Ephrata Cloister in Lancaster County. Neither the Ephrata Brethren nor the early Brethren published this confession, until 1743 when it was published in Germantown. I think the reason of publication at this time was the meeting of representatives of small religious groups in Pennsylvania called together by Count Zinzendorf. He wanted to establish ecumenical meetings but failed in this; perhaps it was too early for an ecumenical meeting. During the first meeting the question of baptism was discussed and obviously the Brethren remembered this confession of faith and published it for their own instruction and as a statement of their faith. But it was not adopted as a church canon, because the Brethren did not wish to have creeds but only to follow the Holy Bible.

We ought to be inspired by the faithfulness, the spirit of hope, the power to suffer within these early Brethren.

But perhaps the best gift to us is the spirit of love coming from the Lord into our hearts and through us to needy and suffering and despairing people, as the forefathers did in preaching the overwhelming light coming into the darkness of this world and into our hearts!



Rural Huettental. Mack house to the left. This picture was sent to many people in the States on December 10, 1953.



The Mack house in Huettental is now occupied by the Wilhelm Kassel family—four generations.



## HOCHMANN of HOCHENAU and ALEXANDER MACK

In the little city of Lauenburg on the Elbe, Christoph Hochmann was born March 1, 1670. He died in Schwarzenau in 1721. He was nine years older and died fourteen years before Alexander Mack.

They must have known each other and worked together in study and preaching tours for some fifteen years before Mack left Schwarzenau in 1720.

Hochmann became a noted student of the pietistic movement and wished really to reform the church from within. At Schwarzenau he hoped to build a brotherhood that would do that. On their tours Mack and Hochmann attracted others to Schwarzenau. In their study they disagreed on the matter of baptism and whether a separate church organization should be formed.

There is no question but that Hochmann's confession of faith influenced Mack and his followers and that it became a part of our religious heritage.

At Schwarzenau Hochmann built a small house of stone where he lived the last years of his life. He was keenly disappointed that his brotherhood dream did not materialize and that Mack with his large group left Schwarzenau in 1720. He lived but a short time thereafter. Because of his influence in Germany, Hochmann was far better known in Schwarzenau than was Mack who left for Ostfriesland (1720) and later went to Pennsylvania (1729). In fact Hochmann erroneously has been given the credit for starting our Brethren group.

However it was while Hochmann was away on a trip in which he was even imprisoned that Alexander Mack with seven others formed the church we know as the Brethren—"Taufers." This must have been in September or October for record is had of letters between them in the summer and Hochmann first heard of the separation in November.

Note the following translation from "Die Gnade Bricht Durch" by Jacob Schmidt.

"Hochmann also experienced discouraging moments with his friends which caused him considerable grief, especially when some of them separated from the group. The reason for this separation was over the matter of baptism. . . . Alexander Mack,

one of his devoted friends had met some Baptists on one of his trips and though he had conducted many meetings of the Hochmann group in Schwarzenau he finally joined one of these Baptist groups and while Hochmann was away on a trip he founded a small congregation of "Täufer" in Schwarzenau, baptizing eight of its members in the cold waters of the Eder River. When Hochmann returned from his trip he was very much discouraged not so much because of the fact that those Brethren had been baptized, but because of the separation of his group. He tried to maintain the original group and to overcome the separation but he did not succeed. He did not have such a strict conception of baptism though he agreed too, that this form of baptism was according to the Bible. Alexander Mack maintained that those who believed should be completely immersed in flowing water. At a meeting in Switzerland one day, Hochmann explained his point of view with regard to baptism, whereupon Mack refuted his statements with great emphasis. Hochmann listened to him patiently and when the meeting was over he went up to Mack, put his arms around him and kissed him; then with a smile on his face he said: "Dear Brother Mack, when you are in heaven and you see me coming there, too, won't you be happy and tell all the others: 'Look, there is our dear Brother Hochmann coming.'"

Though he fellowshipped with them it is not known for sure that Hochmann was baptized or joined the Brethren. Mack included him however in a list of Brethren in Europe. He died soon after the Brethren left Schwarzenau—in the next year, 1721.

#### PETER BECKER, 1687-1758

The names, Mack, Becker, and Sauer will always be associated with the founding of the Brethren. Mack the founder was a miller, Becker who led the way to America was a weaver, and Sauer the printer was proficient in many arts.

Peter Becker was born in Duedelsheim near Buedingen in north Hessen. Near his home some of the Brethren had come to found a fellowship at Marienborn. He was a very devout young man, well educated and followed the Brethren as persecutions came to Krefeld where under the King of Prussia there was freedom of worship. Here in 1714 he became a member of



Shultz

From Germany to Germantown the Brethren came. Above: The Mother Church in America built in 1770. Below: The same with later additions. On porch above, Pastor B. F. Waltz holds picture of Schwarzenau which his wife painted.



the Brethren group. When severe dissension came at Krefeld, Becker organized most of the congregation into a migration to America landing at Germantown in 1719. On Christmas Day, 1723, the first congregation in America was organized with Becker as elder and leader. That same day there was baptism and a love feast in the evening. The next year Becker led an evangelistic visitation among scattered settlements near Philadelphia. On this tour the foundations were laid for many of the churches of our early colonial period.

Becker married Anna Dorothy Partman. They had two daughters, Mary, who with Rudolph Harley, became the ancestors of a long line of Brethren stock, and Elizabeth who married Peter Stump, which is also a common Brethren name.

Of Peter Becker, Brumbaugh says: "He was perhaps the most gifted singer and the most eloquent man in prayer in the colonial church. He was not an effective speaker, but he was of sound judgment, great moderation, and sufficient tact to manage successfully the mighty burdens laid upon him." (p. 208, Brumbaugh.)

### CHRISTOPHER SAUER, 1693-1758

The Sauer family name is better known at Berleburg than at Laasphe where Christopher Sr. was born in 1693. He was a tailor and during his lifetime became proficient in many fields—apothecary, surgeon, optician, watchmaker, carpenter, cabinet maker, cartwright, manufacturer, and printer as the time demanded. In 1713 he was attracted to move to Schwarzenau because of the religious movement there. He was a close friend of Mack and the Brethren. He married a widow, Maria Christina Gross, at Schwarzenau. His son, Christopher Jr., was born in Schwarzenau September 26, 1721. In 1724 the family moved to Germantown, Pa., since the counts could no longer protect the sects in Wittgenstein. From 1726-1731 they lived on a small farm in Lancaster County near Ephrata. In 1730 his wife left the home to join the Beissel group at Ephrata and became a nun. In 1731 Sauer and his ten year old son returned to Germantown where in 1744 his wife rejoined her family as a wife and mother. His best known work was the printing of the Bible in German. The first edition of any Bible in a European tongue came off the press in 1743—1200 copies.



A beautiful road scene approaching Laasphe



Laasphe lies in a rather deep valley in County Wittgenstein.

Later his son brought out a second printing 1763—2000 copies and still a third in 1776—3000 copies. With some aid he had purchased a small press from the printery at Berleburg near Schwarzenau. This press had printed the Berleburg Bible. So in 1738 the Sauers began a printing business that continued as a family enterprise for two centuries. He dedicated his life to the church and its program and made possible a meetingplace in his large house in Germantown that was used till the church was built in 1770. Christopher Sauer comes nearer than any other to connect our Brethren with Wittgenstein for he was born there and brought from there the first press to give us our first literature. Sauer, Laasphe, Berleburg, and Schwarzenau are important names in Brethren history.

#### JOHANNES NAAS, 1670-1741

Born near Norten north of Emden in Westphalia, John Naas became one of the great preachers of the church in Germany. Very early in his Christian experience he was with the group at Marienborn and when persecution came he went to Kreyfeldt now known as Krefeld. At Marienborn he had baptized Peter Becker and his wife. At Krefeld he accepted leadership and was greatly disturbed over the dissension that arose and for a time lived in Switzerland. In 1733 he with forty-five others from Bern came to America where he was heartily welcomed by Alexander Mack. In that year he went to Amwell, New Jersey and founded one of the oldest Brethren groups in America. From it have gone out many to serve in various parts of the world.

Naas married twice. His second wife, Margeret, and a daughter, Elizabeth, came with him to America in 1733 and two years later a married son, Jacob Wilhelm, followed.

Naas was an unusual man. He was taller than any man in the community, and was thrown into prison because he would not join the Prussian King's Guards. They hung him up by a rope attached to one thumb and one big toe until he fainted. He was sent to the galleys because he preached up and down the Rhine river. He endured the storms of the Atlantic in order to find a home of peace. As a scholar he wrote hymns some of which appeared in Samuel Sower's "Little Harp." Brumbaugh dwells on his life and influence—pp. 100-130.





Castle Wittgenstein at Laasphe is located on a high hill overlooking Laasphe.

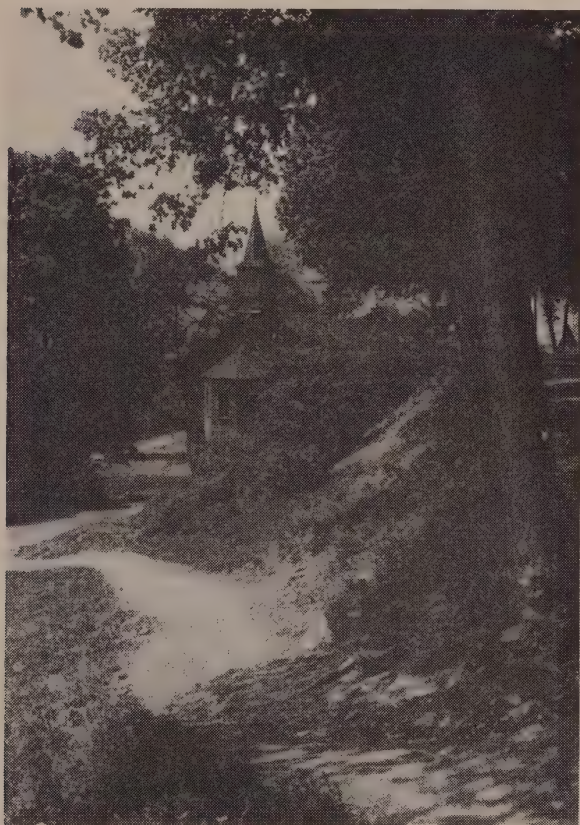


Left: Pine forest on the way to Huettental.



Right: Pine forests on slopes north of Huettental.

## Part III—Schwarzenau Today



Nagel

The Evangelical Reformed Church in Schwarzenau.

### THE CHURCH

Christianity came into the area about Schwarzenau with the coming of St. Boniface in the eighth century. In the eleventh century services were held and it was permitted to baptize babies. The people had no church building in Schwarzenau until 1860. For many years they had gone to Elsoff or Arfeld to attend church. There was lapse of religious fervor and

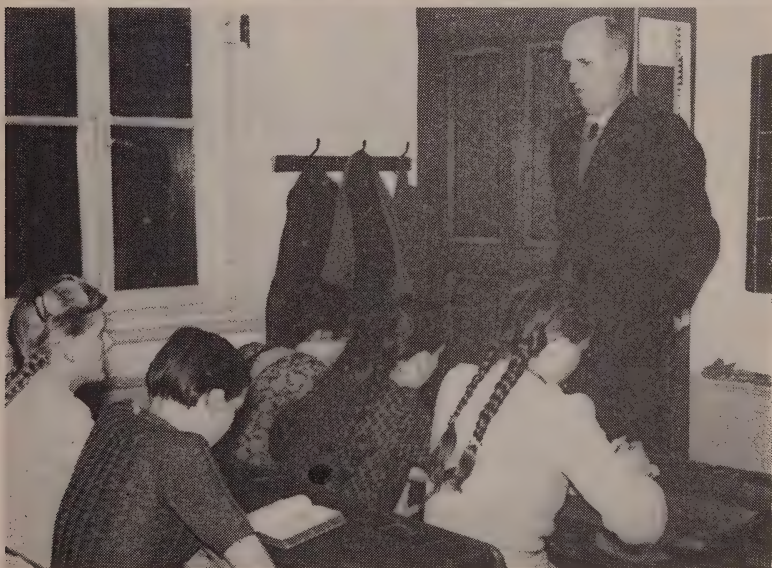
piety after the departure of the Brethren (Täufer) in 1720. In 1860 a church house about 30 feet square and 20 feet high to the eaves was built. This church is owned and directed by the Evangelical Reformed Church. During the years it has had a steady growth and by 1945 had the names of this large community on its roll. Especially during the war years it ministered to the needs of the community and there was some persecution because its leadership did not go along with the national movements with sympathy or full support.

Today it serves the community through Sunday morning services with Sunday School for the children following. There are special church days on week days and the pastor of the church conducts classes in the catechism in the public school sessions. He comes in close contact with all the children and homes of the community which numbers 988 in population. To do this large amount of pastoral calling he must do most of it by walking for he has no auto and a bicycle is not so good for climbing the hills to Huettental.

For fifteen years Pastor Carl Pabst served the community, 1937-1952. He with his family came to be well known to the Brethren and a son, Herman, spent two years at Juniata College, Huntingdon, Pa., and one summer at Camp Alexander Mack, Milford, Indiana, with the author of this book. The Pabst family are now located at Wilhelmstrasse 22a Wulfrath, Rheinland, Germany. During the school year 1952-53 they had in their home an American student, Miss Iona Million of N. E. Ohio.

The present pastor is Pfarrer Erich Mueller. He and his sister (Fraulein) Miss Magdalena Mueller, live in the upper story of the large parsonage or Pfarrhaus. They are charming hosts and have helped much in getting material for this book. They have been interested too in the relation that Brethren have had in this community in the early days and are planning to help care for a work camp in the summer of 1954. The young men will live in the Gemeinde Haus which belongs to the church. This building is located between the parsonage and the church and is used for community church gatherings. Here on a Sunday evening, October 25, 1953, I showed colored slides of Schwarzenau, scenes from America, and some parts of Europe. It was most rewarding to see and hear the response.

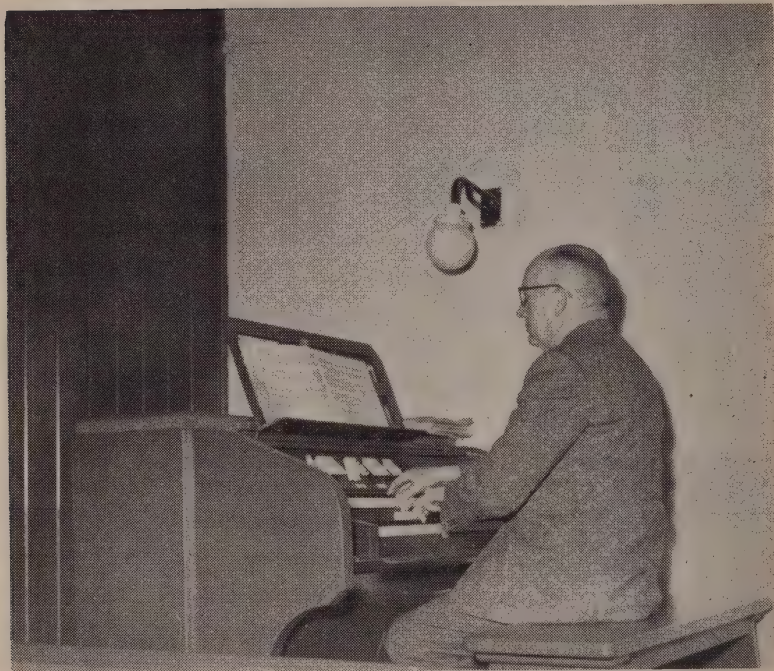




Briggs

Above: The Schwarzenau parsonage (Pfarrhaus).

Below: Pastor Erich Mueller conducts a class in the catechism in the school.

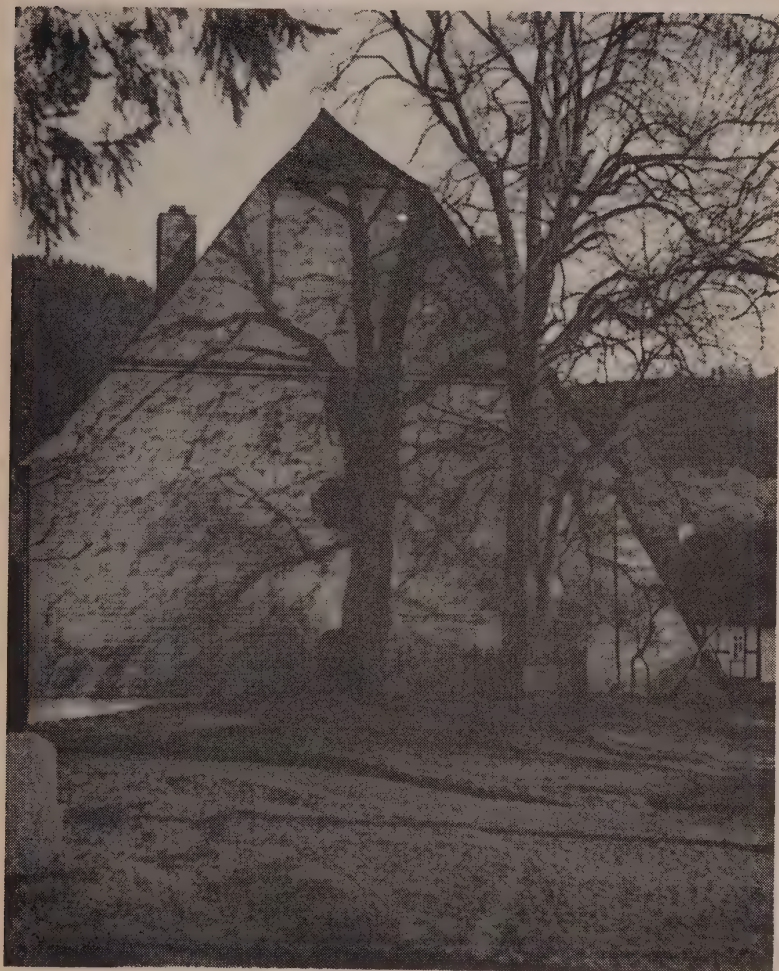


School Principal, Paul Buescher, is also church organist and choir director.

In connection with the pictures they had a good song and worship service conducted by the pastor.

During the fall of 1953 the church house was redecorated and new glass placed in the windows. This church house is well filled on a Sunday morning.

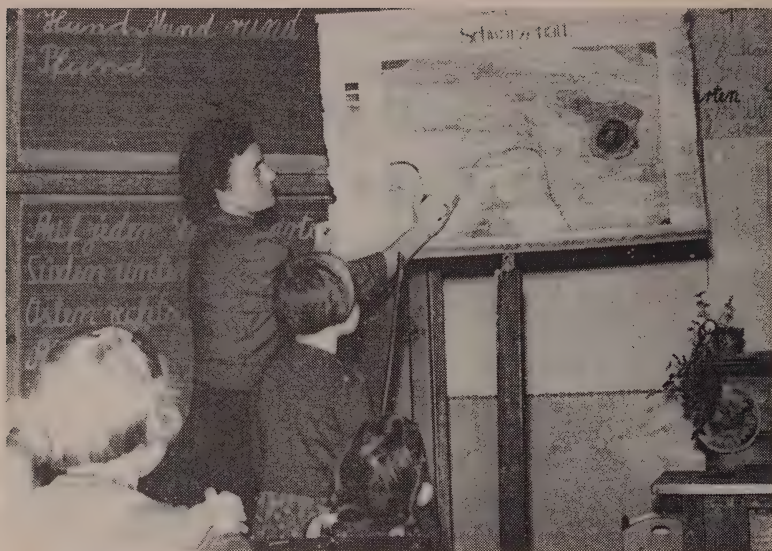




Nagel

The oldest church in the area is at Raumland.





Briggs

Above: Miss Else Uhl teaches geography about Schwarzenau.  
Below: The children have the answers. Seats can hold four each.

## THE SCHOOL

The school building is owned by the church. It is located immediately to the rear of the church wall and against it. It was built one year before the church house in 1859. The building is a frame structure finished in gray slate of which there is an abundance in the Wittgenstein area.

There are but two rooms for teaching. These rooms are separated by a wide hallway. There is a wood stove in each



Nagel

The old school house is church property and stands just to the rear of the church. It was built in 1859 and has but two classrooms. Apartments above are for the teachers.

room. The seats are of an old type where as many as four pupils can sit in one seat with a writing desk in front. The room for the primary grades has seats much smaller than in the other room. The equipment other than the seats and stoves consists of a platform for the teachers desk, a few old maps, an abacus for reckoning, and a few books for general reading. There are a few very old pictures on the walls.

The pupils have only three books of their own to use. The Bible, the catechism, and the arithmetic (*Rechnung*) are their texts and a few other books may be read at the school. Much of the teaching is done by rote. They learn to know many songs and sing at length from memory. In general they learn well and have much information well in hand from hearing and reading. The first year pupils learn to read and write through the use of the phonic and sentence methods. They learn to write very beautifully.

To this school in Schwarzenau come one hundred twenty-two pupils in nine grades. There are three teachers and only two schoolrooms so that the teachers take turns in using the schoolrooms and the pupils come for classes only and do most of their preparation at home. They carry their materials to and from their homes in schoolbookcases that are strapped over their backs. At mid-forenoon those who are at school may eat a lunch that they call their 'second breakfast.' Although in many German schools English is taught in the fifth and sixth grades, here it is elective and only a few study English.

The principal of the school is Mr. Paul Buescher. He is also the organist of the church and the director of the church choir so the children in the school have music instruction too. Mr. Buescher retires in the spring of 1954 since he is at retirement age. His assistant teachers are Mr. Erich Tondok who has the intermediate grades, and Miss Else Uhl, the primary teacher.

The Bueschers and the Tondoks live in the apartments above the school building. Miss Uhl lives with her mother near the community building.

The school and the church remain the large community interests for the children. They have few distractions like athletic events and movies so that they have time to learn well in their school.



## THE MILL and INDUSTRIES (ARBEIT und BROT)

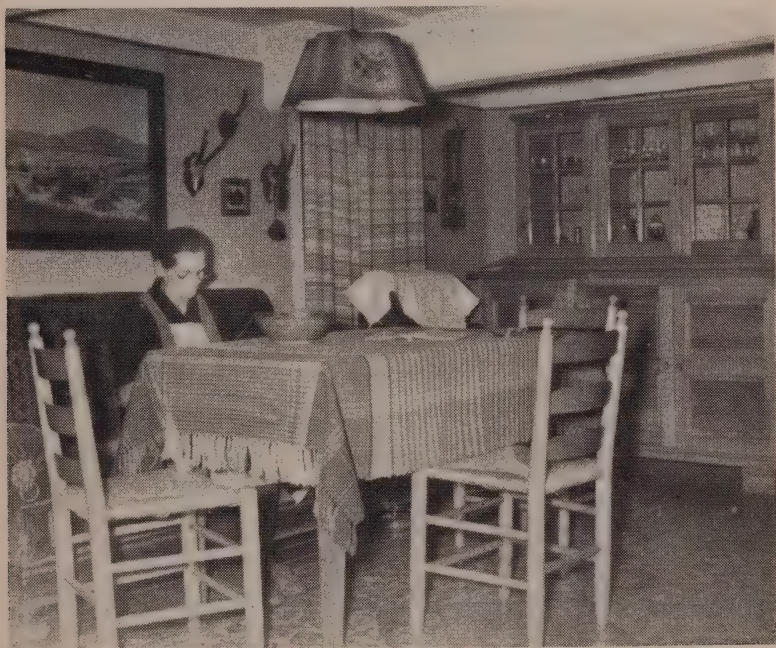
Arbeit und Brot in German means *work* and *bread* in English. The people in the Schwarzenau community work in small factories, on the farm, in the small stores, in the guest houses (Gast Hausen), in the school room, or as workers for the Prince in the forest or in his Herrnhaus estate.

In Schwarzenau George Gelbach has a saw mill. He uses his lumber yard to supply the needs of the community and in addition he is a baumeister—a builder of houses. His establishment is known as a Sagewerk und Holzhandlung.

Fritz Hempel has a repair shop where he cares for electric cars that need attention. Elektri-Karren Reparatur Werkschaft.

Rudolph and Goetze operate a spark plug factory—Zunderkerzen Fabrik.

Bistefeld and Stoltzing operate a factory to manufacture plastic electric switches—Bakelit-Fabrik.



Housewife busy at home.

Nagel



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"O Tannenbaum, O Tannenbaum,  
Wie treu sind deine Blaetter."

(O pine tree, O pine tree, how true are your leaves.)  
Forestry is a main industry.

Many farmers of the community live in Schwarzenau or Huettental. They keep their machinery and oxen in the village and the barn is usually a part of the same building as the house, sometimes the lower story. Much of the farm work is done by the women.





Foto by Mullen

The farmhouse by the Eder has the barn also under the same roof. Note the machinery and fertilizer wagon. This building is just across the bridge in Schwarzenau.

Some of the men labor in the forests taking out the timber as it is marked for thinning and for commercial uses. The German people are frugal with their wood and none is wasted. New plantings are seen wherever you go to supplant those areas that are cut off. Wood is cut into short sticks for burning in the house stoves. Many times you can see women cutting branches into short pieces for the winter's fuel.

A few tractors to haul trees and lumber and a few motorcycles are to be seen. In the community there are maybe three or four automobiles. Life is very simple and quiet compared to many urban, industrial, or rural areas elsewhere. Wages are low and prices are high comparatively so that it is difficult to earn one's daily bread.

In addition the community houses and helps care for 246 refugees. Many of these are unemployed as yet. They have come from East Prussia and the areas given to Poland by the agreements following the war. As is true all over Western Germany this makes a real burden for the citizens of the community.





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Out from Schwarzenau farm women lead their oxen to the fields. The tank on the wagon below contains liquid fertilizer that will be spread on the fields.



In 1951 Carl Sittler was visited by Parker Filbrun and Pastor Pabst in his field above Huettental.



Foto by J. Henry Long

A farm scene near Schwarzenau. Oxen and women do much of the work.



Alexander Mack walked from Huettental down the mountain side and across the river up to the mill on the south side of the Eder. The same mill now produces flour though it is now operated by electricity. In addition to flour the mill has been enlarged so that wool is now dyed and spun into yarn in an addition to the old mill of Mack's day. A new store room has recently been added to house these products.



Mack was a miller. At Schwarzenau he worked in this mill.

In this mill room to the left as we face the picture may have been the place of preparation for the original baptisms of the church. Tradition tells us that here likely was the room where the first love feast was held.



See the water in the mill race flow swiftly into the Eder.

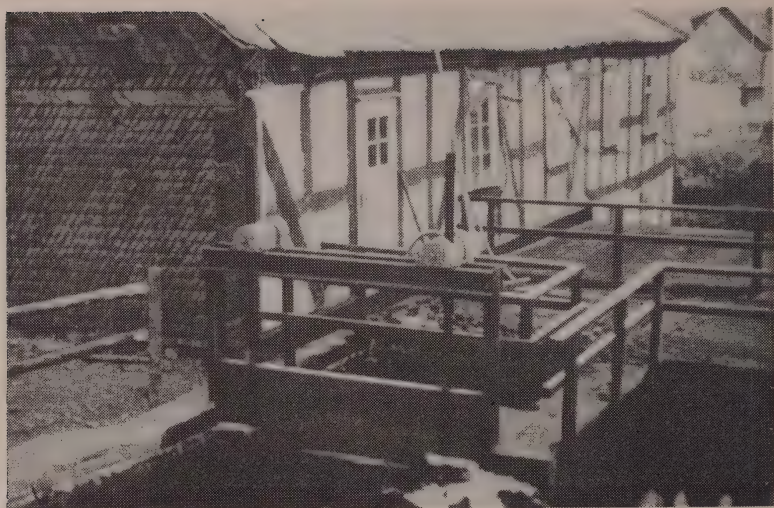




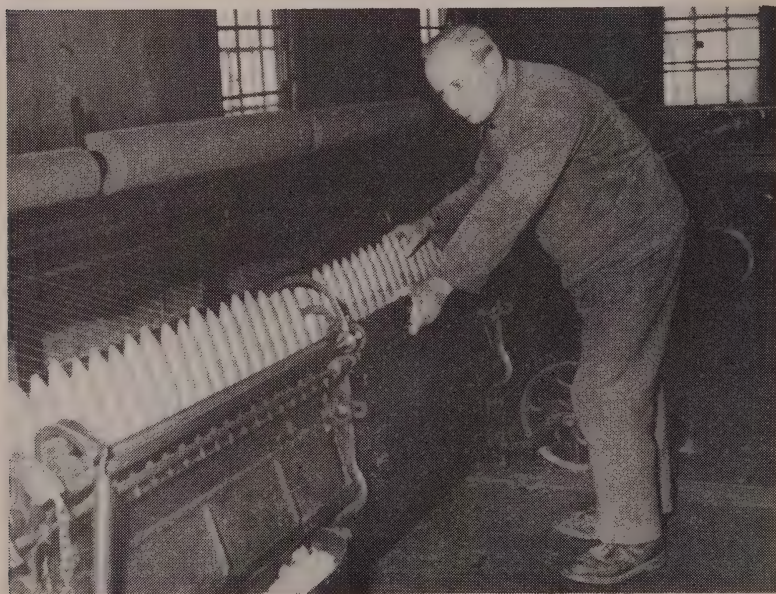
Two views of the mill at Schwarzenau. It produces woolen yarn now in addition to flour.



Nagel



Since 1951 the mill is operated by electricity part of which is generated by the mill race water. Mr. Kuhmichel operates a woolen mill in addition.







The Bahnhof Gasthaus by the railroad station. Proprietors: Mrs. Paula Rottger and her sister Miss Louisa Renno, descendants of the French Huguenot refugees.

## THE GUEST HOUSES (GASTHAUSEN)

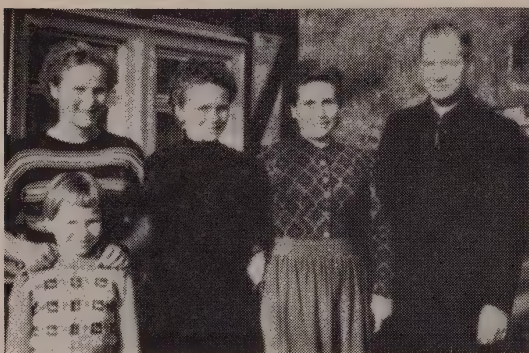
In Schwarzenau as in every small German community there are guest houses. Here are four: The Roeser Haus, The Feige Haus, the Ernest Kassel Haus and the Bahnhof Gasthaus. Each one has a few rooms for overnight guests, a dining room for meals and refreshments. The Roeser Gasthaus has also a movie hall connected with it. Many of our people years ago in the D. L. Miller days have stayed at the Roeser Haus and in the last twenty years many have also lodged at the Bahnhof Haus.

These guest houses are shown here with the families that operate them. It has been my privilege to stay at three of these homes and I have had a royal welcome.





Nagel



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Roeser Gasthaus  
Operated by  
Willie Zuenkeler  
Gustel, his wife  
and daughters,  
Ellen, Ursel,  
and little Bianca.

Shultz

Formerly operated  
by  
Arthur Rompel  
and family





Shultz

Ernst Kassel Store and Gasthaus.



Mrs. and Mr. Ernst Kassel and daughters, Ilse  
and Hammelore





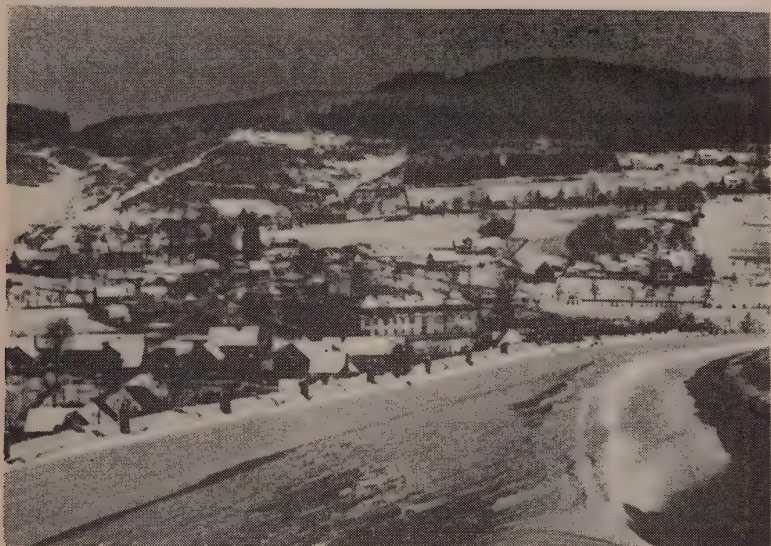
The Feige Gasthaus

Nagel



Operated by Alfred and Minna Feige,  
and children, Alfred Junior,  
and Gundela.

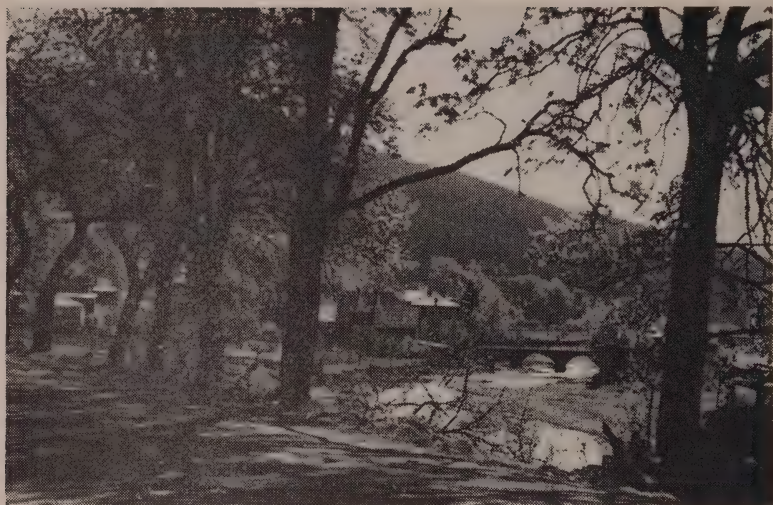




Nagel



Above: Schwarzenau from the Roth in winter.  
Below: Huettental from the Roth in winter.



Nagel

Above: Springtime in Schwarzenau.

Below: The 1953 shooting fest parade with Ewald Frank, the village postmaster, bearing the crown as king for the year walking with his queen, Miss Ilse Kassel.





Nagel

The prince and the princess live in the Herrenhaus in Schwarzenau. The river scene is also the traditional site of the baptisms in 1708.

## THE HERRENHAUS

This large long building along the north side of the Eder with its gardens is just by the bridge and is in the very heart of the village. It was built in the late 1500's and has many rooms in it. Originally it was used by the widows of the counts of Wittgenstein. At the present time the east end of it is occupied by Prince Wilhelm and Princess Clara of the Sayn-Wittgenstein line. He is past seventy-six years of age and she is fifty-eight. They are held in high esteem by the community. As was done many, many years ago, they have opened the west part of the house for refugees and as many as seventeen families have occupied rooms there. A gardener keeps the grounds looking very beautiful. Miss Marie Wald, the secretary of the princess, was very gracious in making arrangements for some pictures.





Prince Wilhelm  
zu Sayn-Wittgenstein



Princess Clara Maria  
zu Sayn-Wittgenstein

An inscription in the Herrenhaus translated into English reads—

"In the year of our Lord 1698, the ruling count, Heinrich Albrecht of Sayn-Wittgenstein-Hohenstein (born December 6, 1658, died Sept. 23, 1723) lived in this house with his sisters, Amalie, Anna Sophie, Henriette, and Louise-Magdalena. During his rule, Hochmann of Hochenau in Schwarzenau founded the Brethren church which expanded in Pennsylvania. Under the rule of Johann Ludwig, Sayn-Wittgenstein-Hohenstein, the Herrenhaus was rebuilt in 1789 as a hunting castle. Since 1948, Prince and Princess Sayn-Wittgenstein-Hohenstein have lived in the eastern part of the Herrenhaus which was renewed by them."

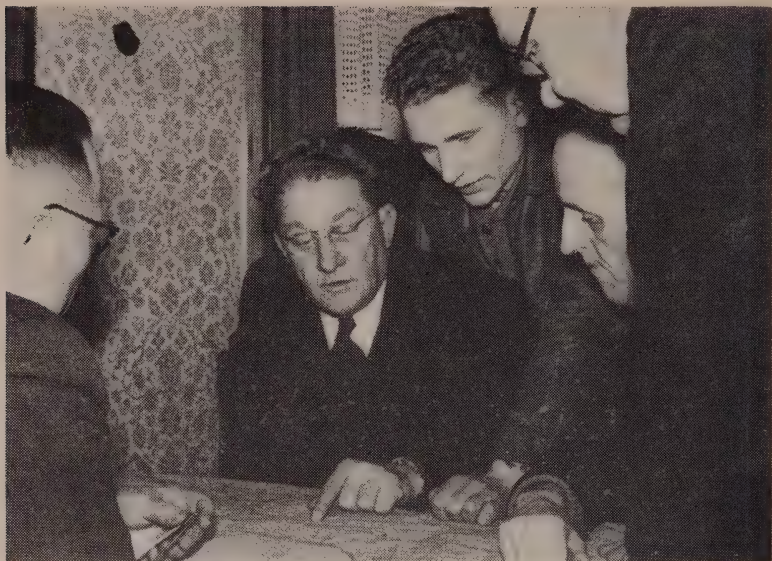
Please note that credit is erroneously given to Hochmann for the founding of the Brethren. Hochmann did attempt a brotherhood which he hoped to maintain but in his absence Alexander Mack and the original eight originated the Brethren group as we know it. Hochmann was in prison at the time.



Nagel

The Herrenhaus gate from the road just above the bridge.





Briggs  
An architect, M. R. Zigler, Horst Berendt, Pastor Mueller and Mayor Gottschalk plan to bring water to Huettental in 1954.



Briggs  
The Community House (Gemeinde Haus) was used to house an international work camp while in this project.



## THE NEEDS OF THE COMMUNITY

*Water—Refugee employment and support—and an adequate school plant.*

These three are the outstanding needs of the present day Schwarzenau and Huettental. Schwarzenau includes Huettental and some of the surrounding rural area as the community.

During the last years the water supply in upper Huettental has failed so that the people there must carry their water for their stock and home use quite some distance.

It is now proposed that a water ditch be provided from the higher ground that will bring water again to this village where Alexander Mack lived. During the summer of 1954 an international work camp will help bring this to pass by giving time and effort to this project. Under the sponsorship of Brethren Service and the supervision of Jacob Dick of Kassel a work camp will proceed to work above Huettental.

The group will be housed in the (Gemeinde Haus) community building which belongs to the church. This contribution will mean much to the local community.

In the days following the war the Schwarzenau community received many refugees. Of the 988 residents in the community 246 are listed as 'Fluechtinger' which means 'fleeing ones' or refugees. It was and is a heavy load for the church and community. A good contribution of relief goods from the Brethren thrilled the people there and they said that though the Brethren had had to leave in 1720 as refugees themselves, they had not forgotten the native spot where the church was born. They will tell you that today. So there is still need for relief—material aid and for employment of many of these unfortunate ones. Some of them are still living in the Herrenhaus and some in very poorly built small houses in the village and on the hill-sides.

The outstanding present-day need of the community is adequate housing for the one hundred twenty-two boys and girls of the nine grades in the public school. With three teachers and only two rooms it is a real problem. Before the Second World War there was a fund ready to be used for such an educational plant with adequate room and equipment. At the close of the



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Primary School Room. Note small frame blackboard and long benches and seats.

war there came the devaluation of currency and funds in Germany so that it was all wiped out, and today they have nothing locally with which to pay for such a plant. However the state and county governments are ready to aid and agree to contribute the major part of the fund needed if the work is done soon. So the plan now is to build the school with enough room and equipment to house these pupils in four or five good rooms. The building is to be located on the hill slope between the parsonage and the church in a beautiful location overlooking the Eder and the village of Schwarzenau.

They need help on this project and any aid that Brethren can give to it will surely be appreciated. Their seats, maps, and school equipment need replacement and we should help in any way we can. The teachers there are doing a good job with the resources that they have. They are to be commended. The community will be revitalized with better school facilities. The present structure is nearly one hundred years old and belongs to the church. It is rented to the community for school use.



Left: Miss Elsie Uhl and Miss Marie Wald.  
Right: The teachers—Erich Tondok, Miss Elsie Uhl, and principal, Paul Buescher.



Left: School children with their book packs. Most of the studying is done at home.  
Right: Principal Buescher with a class.

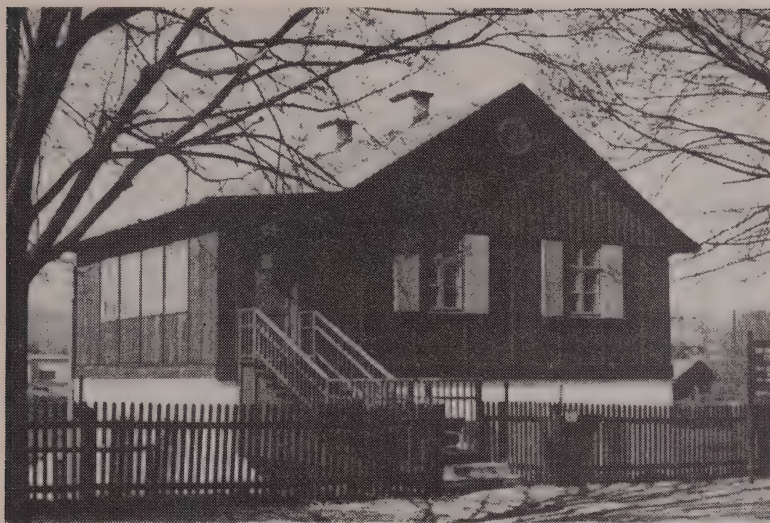




Above: Left, Mrs. Erich Nagel calls at the post office for her mail. Ewald Frank, the postmaster.  
Right, Pastor Carl Pabst and family 1951.



Below: Left, Road past the Roser Haus in winter.  
Right, The old Renno homestead up the hill toward Huettental.



The Brethren begin again in Europe.

Above: Brethren Haus in Linz, Austria, dedicated Feb. 18, 1951.  
Directors—W. W. Peters, Don Durnbaugh.

Below: Our modest barrack quarters in Geneva, Switzerland.  
Office of M. R. Zigler since May 1948.





The Brethren Fellowship House in Kassel, Germany. Built in 1952 and 1953. Our work began in Kassel in May, 1949. Directors have been Edson Sower, Kurtis Naylor, Don Snider.



Mrs. Wendell Rolston, W. Roscoe Inman, Mrs. Roscoe Inman, and Wendell Rolston. Roscoe Inman was the masterbuilder of the Fellowship House above.





Mayor Ernst Gottschalk at his desk.

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# SCHWARZENAU DIRECTORY

Evangelical Reformed Church Pastor—Erich Mueller

Burgermeister (Mayor) Ernst Gottschalk

School Faculty—Principal—Paul Buescher

Teachers—Erich Tondok

Else Uhl

Postmaster—Ewald Frank (King of the 1953 Shooting Fest)

Gasthaus Roeser—Willy Zuenkeler

Gasthaus Feige—Alfred Feige

Gasthaus Kassel—Ernst Kassel

Gasthaus Bahnhof—Paula Roettger and Louisa Renno

Photographer—Erich Nagel

Baumeister—George Gelbach

Miller—Hermann Kuhmichel

Mack House—Huettental—Wilhelm Kassel and family—four generations

Herrenhaus—Prince Wilhelm

Princess Clara

Fraulein Elizabeth Schafer, sister of the Princess

Fraulein Marie Wald, secretary to the Princess

Schwarzenau is a community of 988 persons of which one-fourth are refugees. 88% of the population are Protestant and 12% are Catholic. The school population is 122.

### IMPORTANT EVENTS IN THE HISTORY OF SCHWARZENAU

1059—Church services began, Babies permitted to be baptized.

1100-1400—Heavy toll at times from Black Plague.

1550-1600—Herrenhaus was built.

1686-1700—Coming of the French Huguenots.

1700-1720—Coming of other Protestants for refuge.

1703—Founding of the Brethren by Alexander Mack.

1720—The Brethren under Mack left for Westervain, Friesland.

1721—Death of Hochmann von Hochenau.

1859—Building of the School House.

1860—Building of the Church House.

1945-1948—Coming of many refugees into the community.

1947-1954—More visits by the Brethren.

1948—Relief goods sent by the Brethren for refugees.

1949 and 1953—Conferences held by the Brethren.

### SOME NAMES OF PLACES IN GERMANY

Berleburg—a town northwest of Schwarzenau in Wittgenstein, site of one of the castles Wittgenstein.

Where a famous Bible was printed.

Huettental—(Valley of huts) a small village of eleven houses above Schwarzenau. Where Mack lived 1706-1720.

Kassel—Former capital of Westphalia but since 1815 a large city of the province of Hessen. Most destroyed German city in World War II. Where the Brethren have had a center since 1948.

Krefeld—A city northwest of Cologne west of the Rhine. Brethren were here 1715-1719. Becker led Brethren group from here in 1719.

Laasphe—Town in southern Wittgenstein where Christopher Sauer was was born. Site of a castle Wittgenstein.

Peace Valley—A name given to both Schwarzenau and Huettental.

Saurland—(Southland). The southern part of Westphalia. Upper Ruhr.

Schriesheim—A town northwest of Heidelberg (six miles) where Alexander Mack was born and where he owned a mill for a time. His wife was born here, too.

Schwarzenau—(Black Meadow). A village on the Eder River in Wittgenstein where the Brethren originated in 1708.

Westphalia—(the western Plain). A province in northern Germany lying mostly between the Rhine and the Weser rivers.



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**Principal Paul Buescher and wife at home above the school.**

Wittgenstein—A county of Westphalia in the southern part bordering on Hesse Cassel.

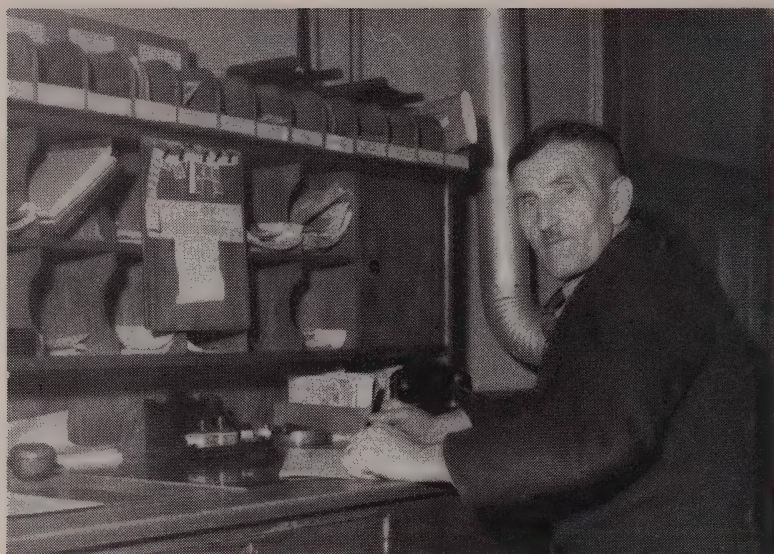
Marienborn—The site of a Brethren congregation in Hessen southeast of Schwarzenau.

Westervain—A community in northwest Germany in East Friesland to which Mack led his group and from which they came to America in 1729.

### FAMILY NAMES THAT HAVE GONE OUT FROM WITTGENSTEIN

Bauer (Bower); Baumann (Bowman); Becker; Bieber (Beaver); Diehl; Dietrich; Fischer; Frank; Franz; Friedrich; Hacker; Heinrich (Henry); Hofmann; Jung (Young); Kaiser; Klein; Klotz; Kock; Kramer; Lang (Long); Lehmann; Marburger; Metz; Meyer; Mueller; Petry; Pfeiffer; Preis (Price); Radenbach; Rau (Row); Reuter; Roth; Sauer; Schafer; Schlabach (Slabaugh); Schmidt; Schneider; Schreiber; Schrader; Schwenck; Stein; Thomas; Vetter; Wagner; Walter; Weber; Weisz (White); Weller; Wilhelm; Ziegler; Zimmerman.





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Postmaster Ewald Frank at his desk.

## FAMILY NAMES AT SCHWARZENAU—TODAY—1954

Afflerbach; Althaus; Abders; Bader; Barthelt; Bartnicki; Bartsch; Bauch; Belz; Bender; Beyer; Beuter; Bley; Boehm; Bottenberg; Bruechler; Bruchmann; Bunk; Bueschel; Buescher; Danscke; Denke; Diestler; Donnerhak; Doepp; Dorand; Ebert; Feige; Feth; Fiedel; Fischer; Frank; Freitag; Fritsche; Froebel; Gehrke; Gelback; Gernand; Gersch; Gerstmann; Gewehr; Giersdorf; Giess; Glaesner; Gottschalk; Guecker; Hartmann; von Hartz; Heiber; Hempel; Henkel; Herling; Hess; Hilbach; Hof; Hoffman; Homrich; Hoepfner; Horn; Huester; Imhof; Jockwitz; John; Julius; Kassel; Kanstein; Keilich; Kirstein; Klecha; Kleeman; Klinkert; Knapperbusch; Koch; Kohlberger; Kolbe; Kopschina; Kosslek; Kringe; Kroh; Kuhmichel; Kunze; Kwiotek; Langer; Lauber; Leopold; Lichey; Ludwig; Marburger; Meier; Mengel; Milde; Minke; Miss; Misschke; Mueller; Nagel; Neumann; Noelling; Odenthal; Olbrich; Otto; Packheiser; Paletta; Pieper; Plaschke; Poeppel; Raabe; Radue; Rekow; Relecker; Renno; Riedel; Rothaupt; Roettger; Rudolph; Schafer; Schild; Schink; Schirok; Schlaf; Schmerer; Schmidt; Schneider; Scholz; Schlosser; Schulz; Schlusser; Siegmund; Sittler; Stenger; Stoermer; Strack; Strelzig; von Stryk; Syring; Teichmann; Tondok; Uhl; Vetter; Volkmer; Wald; Walle; Weigand; Weinell; Welker; Werner; Winter; Womelsdorf; Zacharias; Zoche.



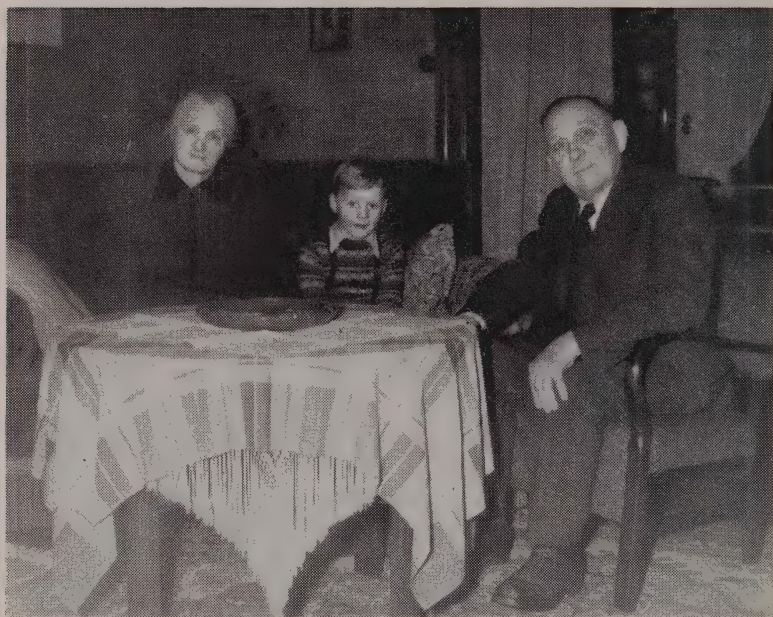
Home Industry by the large stove.

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### MEANING OF SOME PARTS OF GERMAN NAMES

Schwarz—black; Au—meadow. Schwarzenau  
 Huetten—huts; tal—valley. Huettental  
 Feld—field. Berg—hill or mountain. Arfeld. Battenberg  
 Burg—castle. Berleburg. Bach—brook. Korbach  
 Haus or hausen—house or houses. Beddelhausen  
 Heim—home. Schriesheim. Stein—stone. Wittgenstein.  
 Bruecke—bridge. Erndtebruck. Stadt—city. Neustadt.  
 Dorf—village. Kirchdorf. Kirch or Kirchen—church or churches  
 Bad—bath. Bad Wildungen. Holz—wood. Holzheim





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Mayor Ernst Gottschalk at home.





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A Schwarzenau home.

## BRETHREN VISITORS NOTED IN THE BAHNHOF GASTBUCH

*(Note—The old guestbook was burned by American Soldiers during the war while they occupied the Gast Haus.)*

1939—David J. Wieand, Chicago; J. Perry Prather, Dayton, O.; Leland S. Brubaker, Elgin; Lester Young, No. Manchester; A. Stauffer Curry, Swatara, Pa.; Deane Rumberg, Roanoke, Va.; Vera W. Miller, Bridgewater, Va.; Levi M. and Ella Fahnestock, Manheim, Pa.; Jacob and Alice Graybill and Ruth Graybill, Malmo, Sweden.

1940-1946—WAR YEARS—No entries of Brethren

1947—Eldon R. and Cecil Davis Burke, Walkerton, Indiana.

1948—M. R. Zigler, Broadway, Va.; Byron Royer and family, Darke Co., Ohio.

1949—J. Henry Long, Wien, Austria; Edson Sower, Ashland, Ohio; M. R. and Amy Zigler, Geneva, Switzerland; Rufus and Eva Bowman, Chicago; Mr. and Mrs. Leland S. Brubaker, Elgin; Byron Royer and family, Stuttgart; Annabel Rupel, Bremen, Ind.; Floy Bowers, Mishawaka, Ind.; Margeret Geisel, Mishawaka, Ind.; Verna L. Rapp, Elverson, Pa.; Geraldine Plunkett, Roanoke, Va.; Violette Dell, Carlisle, Pa.; Thanis Darner, Trotwood, Ohio; Robert Joyce, Minneapolis, Kansas; Robert and Myrna Gemmer, Indianapolis, Ind.; Lawrence and Cora Shultz, No. Manchester; Faye and Raymond Brumbaugh, Akron, O.; Margeret Clausen, Toledo, O.; Bernice Petersime, Gettysburg, O.; Nettie C. Weybright, Syracuse, Ind.; Dr. M. M. Nickel, Wichita, Kansas; T. A. Hopper, Onward, Ind.; J. E. Wolf, Franklin Grove, Ill. (The last ten were Brethren Tour Party No. I.)

1950—Dr. and Mrs. H. M. Allson, Washington, D. C.; Betty Lou Judy, Keyser, W. Va.; Esther Wolf, Myrtle Point, Ore.; Geraldine Lininger, Medford, Ore.; Gale Crumrine, Wabash, Ind.; Roderick Rolston, Ill.; Rev. and Mrs. George Detwiler, Waynesboro, Pa.; Byron Royer and family, Kassel.

1951—M. R. and Amy Zigler, Geneva; Mary Coppock, New Mexico; George Arnold, Elgin; Ruth Geesaman, Harrisburg,

- Pa.; Gale Crumrine, Wabash; Betty Lotzing, West Milton, Ohio; Allen Deeter, Dayton; Helen Lucas, Washington, D. C.; John Stine, Adel, Iowa; Wilbur C. Mullen, Windber, Pa.; Lloyd and Modena Studebaker and family, Garkida, Africa; Don Snider, Kassel; Ernest J. Cline, LaVerne, Calif.; Howard W. Ollry, Washington, D. C.; J. C. and Jean Wine, Nigeria, Africa; Margeret Glick, Bridgewater, Va.; Dorothy Forney, Pa.; John William Miller, Dayton; Paul Henry Balsbaugh, Modesto, Calif.; C. J. and Hubert L. Rumble, Modesto, Calif.; Parker and Anna Filbrun, Dayton; Mrs. Nellie Helman, Bradford, Ohio; Mrs. Myrtle Wrigley, Salford, Pa.; Lawrence W. Shultz, Milford, Ind.
- 1952—Mr. and Mrs. Albert Sidney Beard, Roanoke, Va.; Chalmer G. Shull, Ahwa, India; James Lutz, Verona, O.; Jacob R. Meyer, Manheim, Pa.; Don Snider, Kassel; Galen Weaver, Wabash, Ind.; Jacob Dick, Lititz, Pa.; Lawrence W. Shultz, Milford, Ind.
- 1953—C. Edwin Hunn, Dayton; Ford J. Secrist, Easton, Md.; John and Mayno Hershey, Lititz, Pa.; Leona and Jake Dick, Kassel; Wm. B. Ludwick, Keyser, W. Va.; Bob McFadden, Elgin; Jack Crabill, New Windsor, Md.; W. R. Inman, Bradford, Ohio; Gerry Lininger, Medford, Ore.; Galen Weaver, Wabash Ind.; Cecile and Herman Rettinger, Bourbon, Ind.; Lester and Madge Huffman, Roanoke, Va.; Lawrence W. Shultz, Milford, Ind. Also in 1953 visitors to Schwarzenau were other members of Brethren Tour 4—Mr. and Mrs. Eli H. Stoltzfus, Phoenixville, Pa.; Mr. and Mrs. J. M. Bennett, Wyoming, Del.; Mr. and Mrs. Harold Grone, Davenport, Nebraska; Mr. and Mrs. T. D. Woodson, Roanoke, Va.; Mrs. Pernie Faw, Roanoke, Va.; Mrs. E. K. Nininger, Roanoke, Va.; Mrs. Nonie Meador, Roanoke, Va.; Mrs. Ellen Vore, Lima, O.; Cecil Flook, Milford, Ind.; George Krull, New Paris, Ind.; Owen Price, Bourbon, Ind.; Earl D. Kemmerer, Naperville, Ill.

On December 10 about seventy-five came from the Annual Conference of the Brethren in Europe to spend a day at Schwarzenau. At this time they mailed post cards of a view of Huettental where Mack lived to every church in the United States and Canada.



## THE MILL OF THE VALLEY (TALMUEHLE)

(From Dr. Hermann Brunn's book—*"Schriesheim Muehlen"*)

This is the present-day name for the mill in Schriesheim that Alexander Mack owned in partnership before 1706 and in which he was born in 1679 a few weeks after his father had purchased it. It is now owned and operated by Peter Merkel.

This little valley in upper Schriesheim has several mills. Another nearer the town is called the Mack mill for it was owned for many years by another Mack.

Any mill that was held by a family for a long period of time was called by the name of that family.

Before 1612 this mill of the valley was called the Cronberg Mill. In 1632 it was destroyed by soldiers in the Thirty Years War. For twenty years, 1659-1679, it was called the Landschrieber's Mill because it was in the hands of the county clerk to be settled for debts. After its repair in 1659 it was in the hands of many tenants operating it for different owners.

On June 24th, 1679, the mill was purchased by Hans Phillip Mack and remained in the Mack family until June 3, 1712 when Hans Jacob Mack, brother of Alexander Mack, sold his last interest in the mill.

These facts and the following excerpt are taken from Dr. Hermann Brunn's account of the "Schriesheim Mills."

## CERTIFICATE OF PURCHASE

"Wednesday, March 3, 1680

"It is hereby certified that the hon. Christoph Clos von Neuwenburg, 1st Lt., CAV of the Life-Guards of the Electoral Prince, and his wife Anna Eva Elisabetha, are selling the flour-mill owned by them to the hon. Hans Philipp Mackhen, citizen of Schriesheim. The mill in question is located in the upper part of the town of Schriesheim, above the mills of Wilhelm Lenz and Hans Floesser. The lower part of the property is limited by the garden of the property of the above-mentioned millers, whereas its upper part is limited by the property of Hans Joerg Pop as well as the old creek. The sale includes the mill equipment as left by the previous tenant. The sale has been effected at a price of one thousand florins, in cash, to be paid in the good and common currency of the Rhineland, i. e., each thaler amounting to 1½ florins and each florin amounting to

15 batz. or 60 kreutzer. The vendors will receive cash payment before submission of the deeds of purchase.

"The purchase has been effected on June 24, 1679, but the deeds of purchase have been verified and sealed this day, March 3, 1680."

Hans Philipp Mack was a well-reputed and wealthy citizen in this township. Before he acquired the mill he already owned a house in this town 'at the Schwengel fountain' (in front of today's inn "Zur Rose"); however, in 1690 he already resold this house. Two years before, he had been elected member of the Magistrate, and in 1690 and 1696 he was elected Burgermeister of the town of Schriesheim. He obviously distinguished himself from the other citizens because of his intelligence which also becomes evident from several jealous remarks made about him by his fellow-citizens. They could not understand, for instance, why he was keeping a diary (Hausbuch). The high standard of his education is disclosed by the style in which his "Transfer of Goods and Property" is written which he submitted to the Magistrate of Schriesheim on October 24, 1702, for verification:

#### "TRANSFER OF PROPERTY

"Since it has been God's will that I lost my wife and am now a widower, and since I am already rather aged having been married for 38 years, 4 months, and 13 days, during which time 11 children were born, i. e., 6 sons and 5 daughters, 3 sons and 4 daughters of which have already died, whereas 3 sons and 1 daughter are still living and with the help of God will continue living for the time to come, my eldest son being called Hans Jacob, the second Goerg Conrad and the third Alexander, my daughter being called Anna Margaretha, who is married with Johann Caspar Bayer; and all my sons being married, too, and none of them still being minor.

"Since furthermore I do no longer want to maintain my own household in view of the critical time in which we are living, I have decided to cede all my property to my children with the understanding, however, that they will take care of my maintenance during my life-time, and also with the understanding that I may add something to or cancel or revise this contract, in case one of my children should not behave as must be ex-

pected from children who are faithful towards their parents.

"They shall live in harmony with each other since two of them have been assigned the mill; they are both millers, namely Hans Jacob and Alexander; and since Goerg Conrad who is a baker, and Anna Margaretha have been assigned the house, as decided by myself and my wife on November 5, 1700, as per the enclosed statement."

Hans Philipp Mack did not live much longer than his wife; he died in 1706, 4 years after she had died.

However, even already during the life-time of their parents, the two brothers realized that it was impossible for them to live together on such a small property. Alexander, the second son, made up his mind and sold his part of the mill to his brother, Hans Jacob, on March 5, 1706. To be true, by so doing he reserved himself the privilege of living in the building for another 10 years, i.e., "to be permitted to use the living room and the little kitchen adjacent to the living room." However, he did not make any use of this privilege. At the beginning of the following year he sold all his property in Schriesheim and left the town. The only information recorded on him and his family dates from 1727 when they lived in Ostfriesland, Germany.

Jacob Mack was now the owner of both parts of the mill, however, for only a very short time because he sold

"his share of the mill, i.e., the upper part purchased from brother Alexander Mack, including the meadow . . ." to Hans Michel Hagen in 1709, a baker of Schriesheim. Hagen, however, was not able to fulfill the sale's contract though he received a loan in form of a mortgage on his other property situated in the upper section of the town as well as on 5 acres of his land. Consequently, the upper part of the mill was sold to "Hans Vaelten Linck, citizen and miller of Waldhaeringen." But since Linck was not a citizen of Schriesheim, the "Right of Lots," as mentioned before, was applied and thus Hans Georg Volck, son-in-law of the late Hans Floesser, a miller, became the owner of half of the mill.

For a couple of years Hans Jacob Mack was his neighbor as long as he still owned the lower part of the mill. However, on June 3, 1712, Hans Jacob Mack, too, sold his share to another miller by name of Jacob Wohlhaeuser, at a price of 1000 fl.



*The Exhortation, Statement of Faith and Benediction  
of Alexander Mack, Sr., at the close of his  
conversation of father and son*

"Thou wilt find nothing of any other holiness at all in the Old and New Testament, than in doing the will of God. This has always been, and it will ever be the salvation of the soul.

This then is the way of God for every soul, namely, to do and act agreeably to the will of God. But to refuse doing so, and to oppose him in his will, and disregarding him one thinks and says, 'This and that I do not find necessary for me, though God has commanded it'; such a soul is an enemy of God, and as St. John said, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.' 2 John 9. 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.'

Hence, in conclusion I will advise thee to look only unto Jesus, our Redeemer and Savior. Heb. 12:2. And when thou hast learnt from Him His doctrine, as literally commanded in the (New) Testament, then try to continue steadfast therein, and to resolve firmly within thyself, much rather to lose thy liberty, property, the friendship and all that thou hast in this world, and even thy life, than to fall away from the doctrine of Jesus. Thou must accustom thyself to take up thy cross daily, denying thine own will, or else thou canst not be a disciple of the Lord Jesus, much less be an heir of his kingdom. Luke 14: 27, 28.

Now, may the Lord Jesus bless thy soul, increase thy faith, and let this simple exhortation grow in thee, and bear fruit, which remaineth unto eternal life, and then we will praise and glorify our God in unison for evermore. Amen."







